

# JOURNAL OF ❖ RELIGIOUS ❖ INSTRUCTION

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HISTORICAL ACCURACY IN RELIGIOUS ART

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Vol. XIV, No. 4

December, 1941

❖ COLLEGE RELIGION—HIGH SCHOOL RELIGION—  
RELIGION FOR THE ELEMENTARY SCHOOL AND THE  
FRATERNITY OF CHRISTIAN DOCTRINE CLASSES—  
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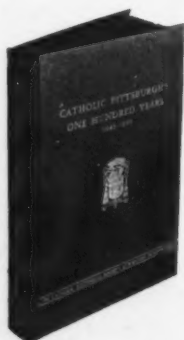
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# JOURNAL OF RELIGIOUS INSTRUCTION

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## EDITORIAL NOTES AND COMMENTS

### *The Home Can Help*

Official sources make it clear that a scandalous increase in juvenile delinquency has taken place in recent years. War always leads to considerable unrest and demoralization. The Office of War Information summarizes a series of surveys, and gives us an alarming picture. "The problem of juvenile delinquency," writes the District Attorney of Allegheny County, Pennsylvania, "has assumed such proportion that it is incumbent upon every good citizen to do his or her part to bring about its solution." District Attorney Adams goes on to say that the solution of the problem will come "not from the ordinary channels of criminal law, but from society as a whole." He calls for a concerted attack on the social and economic conditions which produce divorce, illiteracy, and insufficient medical care.

This analysis merely confirms our view that the whole problem is essentially one of the home. The home is the divinely appointed agency that can develop in the child those virtues and that respect for Christian principles which will result in wholesome, Christian living. The parent has the right and the duty to provide everything that is essential to the temporal and spiritual welfare of the child. It remains true that if prevalent social and economic conditions hinder the discharge of this parental function, proper authority must take action towards the betterment of these conditions. But the major difficulty is not "in our stars."

Why is it that youth of today lacks respect for law and authority? Where is the love of home and the love and respect for parents that was once so characteristic of youth?

The home that allows boys and girls of tender years to run wild merits little respect. The home that exercises no supervision over the companionship of the child, over his reading habits, over the movies that he attends, over the radio programs to which he listens, is false to its function as the teacher of primary right. "There is no question," we read in *The Sign* for November, 1943, "that a great deal of the laxity in the American home is a result of the tendency to look to public and private agencies to assume responsibility in social and economic fields. This in turn is directly traceable to the elimination of religion from individual and family life."

There is no simple solution for this problem with all its ramifications. A knowledge of God and His law and a spirit of obedience to His commands are fundamental in the spiritual life of an individual created to know, love, and serve God. The performance, sincere and complete, of religious duties insures the fulfillment of other obligations. The great fault of much of our moral and religious training in America today is that it is strictly segregated from instruction in other kinds of knowledge. Consequently, it is looked upon as something apart, and not felt to have any bearing upon the realities of human existence.

Obedience is a key virtue. The Fourth Commandment demands obedience of the child, but it implies also that the parent must so live as to be worthy of this obedience, and that he must exact this obedience from the child. It is the child's duty to give obedience; it is the parent's duty to demand obedience. Letters of American draftees make it evident that army life has given them their first taste of strict obedience. They are learning for the first time the truth of the Scriptural axiom: "The obedient man will tell of victories."

The obedience that the Christian home demands of the child ingrains in him a respect for all lawful authority, a sense of responsibility, and a considerateness for the rights of others. Here we have the necessary foundations of civic virtue—a kind of virtue that is impossible in the absence of moral and religious elements in the training of the citizen.

### *Are We Mission-Conscious?*

The global nature of the present war will certainly have the effect of making the rising generation of Catholics keenly aware of the gigantic task of our missionaries throughout the world. Week after week the Catholic papers carry interesting stories of our soldiers coming in contact with co-religionists among the natives of the obscure corners of the earth. This contact gives them an appreciation of the catholicity of their faith, and we who read of the labors of our missionaries against distressing odds must feel a pang of compunction that we have done so little to aid these active apostles in spreading the Gospel of Christ. The general precept of charity and the all-embracing character of the mission of Christ puts upon us a personal obligation to carry the message of the true faith to the uttermost parts of the earth. It is easy for the teacher of religion to present current events in such a way as to impress children with the dignity and the Christ-like spirit of the work that our missionaries are doing in foreign fields. When boys and girls in the grades learn that Jimmy Smith, an American soldier of Brooklyn or Chicago, of Atlanta or San Francisco, has knelt in humble adoration beside natives of the Solomon Islands during the celebration of Holy Mass, they are thrilled and inwardly resolved to do whatever they can to help the zealous missionaries that brought the faith to these dark-skinned brethren across the world.

Father Considine of Maryknoll pleads, in the pages of our JOURNAL, for this knowledge and this interest on the part of the younger generation. The Pontifical Association of the Holy Childhood offers all Catholic children an avenue through which they may express their zeal for the spread of the Gospel. A member of the Holy Childhood prays daily for the missions and all missionaries, and he is invited to contribute a penny a month toward their support. Here is a work that merits the attention of every Catholic teacher and of every Catholic pastor.



### *Soldiers' Apostolic Union*

*The English Catholic Newsletter* of September 25, 1943, carries the interesting story of the organization by two American missionary Fathers, at an army post somewhere in England, of the Soldiers' Apostolic Union. We read that the purpose of the S. A. U. is "to foster guidance and brotherly love among soldiers in the army all over the world. It is each member's duty to concentrate upon another soldier, endeavoring to help him to a better way of life by setting an example of clean living."

In this original unit of the S. A. U. were 170 soldiers from twenty-nine States. They were stirred to this action through a five-day Catholic mission conducted by two Redemptorist missionaries, Father Thomas Keenan, Providence, R. I., and Father Matthew Meighan, New York City. Colonel L. Curtis Tierman, senior chaplain of the Services of Supply, European Theatre of Operations, and First Lieutenant Robert J. Curtis, Toledo, Ohio, of the Corps of Chaplains, share the honor of founding the Soldiers' Apostolic Union. Writes Chaplain Tierman: "I trust that this society, which has the blessings of Pope Pius XII, will spread, not only through the European Theatre of Operations, but into all theatres of operation, and that its effect will be seen readily in the soldiers on their return home."

We are proud of the American origins of the Union, and pray that the grace of God may give its work effect.

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### *Must We Have Godless Schools in Puerto Rico?*

The population of Puerto Rico is predominantly, if not completely, Catholic. The Bishop of Ponce, the Most Reverend Aloysius J. Willinger, C.S.S.R., deplores the establishment of an irreligious public school system on the island. He calls it an imposition on Puerto Ricans. It cannot be alleged that there is need for a compromise because of a



divergence of religious beliefs; there is no divergence in Puerto Rico.

Americans can find little comfort in Governor Tugwell's recent statement that Puerto Rico is in no better position today than in 1898. Certainly, a health department that promotes birth control propaganda and suggests contraceptive measures can claim no credit for the increase in population in Puerto Rico. "There are many Americans," says Bishop Willinger, "who think and talk as if Catholicism were anti-American, who firmly believe that, unless one adopts the liberalism of our so-called American culture and morality, there is something lacking in one's citizenship."

Missionary priests and Sisters are working with might and main. They seek remedies for conditions that need to be corrected, but they do not look upon an unethical and un-Christian system of public education as a remedy. They call for a system of education, based on the principles of Christ's Gospel, that does not exclude but stresses religious and moral sanctions.

# The Core of the Curriculum

By THE REVEREND THOMAS J. QUIGLEY

Superintendent of Catholic Schools, Diocese of Pittsburgh

Modern education has long since forsaken the intellectualistic philosophy which proclaimed mere information, knowledge of facts, and mental development sufficient to effect good behavior. Currently also, the opinion is that education is not a matter of teaching subjects but of teaching children, or of guiding the growth and development of children. Finally, it is recognized that education is significant only in so far as it affects behavior.

These modern opinions of secular education definitely lean towards the traditional Catholic point of view. They are in complete agreement with St. Thomas and other distinguished teachers of the Catholic past. One must not conclude from the above any denial of the importance of factual knowledge. The point is that such knowledge alone is incapable of achieving the true aim of education. That aim is to develop not only true knowledge, true ideas and skills, but also right ideals, attitudes and habits of life. The fact is generally recognized today that a good man is always a good citizen, but a bright man is not necessarily so.

In recent years secular educators have been revising school curricula to recognize these more complete and modern aims, which at the same time are very Catholic aims. They have searched for some one area of instruction to regard as the core of the curriculum. Perhaps it would be truer to say they wish to plan the experiences of students in terms of some one general concept of the good life. Chiefly the social studies (history, geography, and civics) are selected as the core, with the thought that good character is developed from proper guidance in these fields. Such a choice carries the implication that good character is nothing more than civic or social character, and there is indeed more than an implication of Socialism in such a notion.

### *Religion Has Not Been Core of Our Education*

Catholic education, on the other hand, has always had an ideal core subject for the development of good character, both social and individual. By reason of its very nature, the Catholic school is equipped to guide the experiences of children in terms of a general concept of the good life, including civic sanctions but going far beyond these to eternal sanctions. This is true because the Catholic curriculum includes religion. However, Catholic schools have not generally used religion this way. It has not been the core of our curriculum. It has not performed the function of an integrating force in the learning process because of certain unscientific and really un-Catholic notions bred in us since the days of a distorted faculty psychology. It is a fallacy to assume that a school is Catholic because it has crucifixes and holy pictures on the walls, or because its teachers wear a religious garb. What makes a school Catholic is its curriculum.

The curriculum is not Catholic, however, unless every learning experience is tied into or integrated with the Catholic religion and philosophy of life, not by chance but by plan and design. If religion is the core of the curriculum, all the experiences of the child in school or on the playground gradually develop in him a Christ-like and a religious understanding of his relations with God and his fellow-men. Only when we are teaching religion this way are we achieving the end sought by public educators through such courses as the social studies.

### *False Intellectualism of Public Education*

For many years we imitated the false intellectualism of public educators by having children learn by rote paragraphs, passages, and answers from textbooks. We considered that nothing was important except that the child learn the subject-matter as it appeared in a certain text. As has been noted above, we have followed the secular teachers in discarding such a philosophy, and are now more properly concerned with

the functional use a child makes of his knowledge. Strangely enough, only in our teaching of religion have we failed to adopt this well-established reform. In religion we have not departed from the old and definitely un-Catholic point of view. We still assume that the memorization of questions and answers from a catechism or from some other religion text is the total effort to be made in learning religion. We have striven mightily that children learn the facts of Catechism or Bible History with the thought that such knowledge would make them good Catholics and good citizens. As a matter of fact, we know very well that a person who knows his religion does not necessarily live it. If we are to regard religion as the core of the curriculum, we must take a wider view of the task before us, and strive not only that pupils know the facts of religion but that they live religious lives. Religion is a life to be lived, not a book to be learned.

### *Mistaken Attitudes in Catholic Education*

What is contained in the catechism is theology—a knowledge of which is undoubtedly necessary, since upon such knowledge the proper religious attitudes and habits of life are built. Nevertheless, theology is not the aim of our teaching in elementary or secondary schools. Religion is the aim, and the catechism alone is a poor guide to the achievement of this aim. The catechism was never intended to be a textbook for children; it is rather an outline for teachers. The practice of having children learn the words of the catechism when they cannot grasp the concept defined by these words is as ridiculous as having them learn theorems in geometry before they learn simple arithmetic. It is of small consequence that a catechism is written with a vocabulary that children are supposed to understand. A catechism for children is simply a misnomer. There is no such thing. However simple the language may be, the concepts defined are still summarizations of long and involved treatises in theology which no child in an elementary school can begin to grasp on mere reading. No amount of memorization of such

a text can ever make important changes in a child's behavior.

Another attitude militating against the proper use of religion as the core of the curriculum is the one which assumes we are teaching these children to be good Catholic men and women, whereas the real aim is to teach them to be good Catholic boys and girls. Many of them will never grow up to adulthood. If they are to enjoy the happiness of eternity, they must learn that happiness now while they are children. Our aim must be to develop in children virtues functionally related to their immediate lives. We must see to it that the religion they learn is operative in their lives *when they learn it*. Such was the aim and method of St. Thomas and of all Catholic educators who conducted schools according to the real Catholic tradition, not in imitation of Renaissance and Victorian educators.

#### *Another Defect in Our Teaching of Religion*

A third defect in our teaching of religion has been the failure to take account of the intellectual and social maturation of pupils. As in the teaching of any subject, so in religion we cannot expect children to learn without considering their maturing religious interests and experiences. On their present experiential background we build habits which grow stronger as the child matures. Consideration for a child's level of maturation is as necessary in teaching religion as it is in teaching mathematics. We must present the dogmas of faith at a time when the child is ready for them and can understand their application to the actual living conditions of his own life. The child learns only in terms of his experiences. It is impossible for him to grasp the meaning of a religious principle as it applies to the life of an adult. It is difficult to see, for example, what point there is in teaching a primary child the sixth precept of the Church.

One of the reasons why our children come up to high school unfamiliar even with the facts of religion is that we have wasted too much time teaching these facts in the early grades when their applications completely elude the children. Sec-

ond-grade children can easily learn catechism answers, but when there is nothing in their own experience upon which to peg these answers, they just as easily unlearn them. It is a normal thing for a child to forget such memorized facts during the summer vacation. After the vacation he is asked to memorize them again, and this goes on and on until the child becomes bored with religion. Thus, when he does arrive at a level of maturation where he could really understand the dogmas, he is too disinterested to study them. It is not a matter of being too late with too little, but of being too early with too much. It seems ridiculous to hear some one say: "These high school children do not know their religion. What they need is to learn the catechism." As a matter of fact, they have been learning the catechism for eight years. If they still do not know religion, the logical deduction should be that we ought to teach it to them in some other way.

### *Neglect of Psychology in Teaching of Religion*

In teaching religion we generally have overlooked other findings of the psychology of learning. Texts written on methods of teaching religion miss the point by proposing devices of one kind or another as aids to the teaching of catechism. Flash cards, diagrams, chalk talks, maps, pictures, study plans, tests—all these are devices used in the teaching of any subject. But devices do not constitute method. The method of teaching is simply the application of sound principles of educational and child psychology. The dull, repetitious question-and-answer technique, even when assisted by such devices as mentioned above, flies in the face of all sound psychology of learning. It is well to remember also that these devices may be excellent aids to one teacher and be of no value whatever to another. However good they may be, they are artificial and secondary to the fundamental laws of good method.

A sound method of teaching will take account of individual differences among children. Certainly, this is not a problem of devices but of radical curriculum adjustment. We know

that a boy with an I.Q. of 50 cannot be expected to learn history or geography as quickly and as thoroughly as a boy with an I.Q. of 140. Yet, we have traditionally expected this dull boy to learn the same religion content and at the same rate as the brighter boy. This is utterly ridiculous. The dull child will never remember what he memorizes from a catechism, no matter how many times he studies it. Yet, he may definitely be a very religious boy—may indeed become a saint, and may certainly become a citizen with proper Catholic understanding of his place in society. No tricks of presentation will develop virtue in a child. Only by practicing virtues does he learn them. Only by “doing” virtuously does he become virtuous.

The best devices for teaching the catechism fall short of the mark. What we need is a new, psychologically sound way of guiding children through experiences in religion which will be functional for them on their own level of maturation, and which will in no way be dependent on the memorization of the catechism.

### *A New Conception of Religious Instruction*

The new course of studies devised by the teachers of the Catholic schools in Pittsburgh is intended to be an approach to this conception of teaching religion. It attempts to make every day of religion a functional experience for the child, so that he will see as he goes through this planned course an immediate application for everything he is learning. Secondly, it endeavors to socialize religion for him as much as possible. This does not mean that the individual relationship between God and man is neglected. It does mean that relationships between God and society, and relationships among men as members of a divinely conceived social order, are equally emphasized. In doing this we relate all the experiences of the child to the three societies in which he lives. According to Pope Pius XI, “man is a citizen of three societies, the family, the Church, and the State.” Throughout the entire course this threefold environment is kept before the



child, striving to point out how each religious doctrine has an application in his family, parish, and community life. He sees how these three societies are related to one another, and how all three constitute a social order which begins in nature and ends in supernature.

The application of Catholic doctrine to community life attempts to define for children their responsibilities towards their neighbors, not only in the family, town or city, and nation, but in the whole wide world. As the child matures, his direct or vicarious experience with other people is broadened. He at last becomes world-conscious. His knowledge embraces other races and nationalities. Attitudes towards these peoples will be developing at the same time. The religion course should be so designed that it guides these maturing attitudes towards a consciousness of all mankind's participation in the kingdom of God, and towards a sense of responsibility and concern for the temporal and spiritual welfare of all men of whatever race, color, or creed.

In teaching the moral law or the Ten Commandments, the Pittsburgh course attempts to return to the Thomistic and positive method by stressing the development of virtue. It presents the law of God as a necessary protection of man's rights and a guarantee of his security and happiness.

The course offers jointly with religion certain content from civics, health, history, geography, art, and music. Units in religion contain matter from all of these sources. Reading also is closely interwoven with the religion units. These subjects are not taught entirely as part of the religion course, but in such a way that pupils will see the part religion has played in the development of attitudes in all these phases of our social inheritance.

### *Memorization of Answers the Final Step*

In presenting this material to the class, under no circumstances whatever is the teacher expected to have children learn a number of answers from a certain chapter of the catechism. She should follow the outline. In some in-



stances it will begin by speaking about health, or civics, or music, or art. At the proper time the religious principle appears. When it does, the child may refer to his catechism and learn the statement of the principle as presented there. At the end of each unit a list of doctrinal questions is given covering all the doctrines presented in the unit. The teacher should spend some time reviewing this material at the end of the unit. In experimental classes it was found that children learned these doctrines very rapidly at the end of a unit after they had seen their application in conjunction with some other related material.

Wide latitude is permitted the teacher in the use of all the material in these units. The one thing guarded against is a slavish, repeated memorizing of answers which children do not understand.

Into this course has gone an immense amount of work, writing and rewriting, experimentation and testing over a period of three years. There are still many weaknesses in it. It is by no means perfect or complete. It will require revision; but inasmuch as every course should be alive and up to date, such revision is expected from year to year. It is at least an attempt, however imperfect, to divorce the teaching of religion from a false intellectualism, to fashion it as a series of experiences designed to affect behavior and effect Christ-like attitudes, and to establish it as the true core of a truly Catholic curriculum.

# Historical Accuracy in Religious Art

By THE REVEREND JOSEPH G. KEMPF, PH.D.  
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In a modern book of catechetics some of the illustrations are accompanied by this question: "Is every detail in this picture in keeping with the Gospel account . . . ?"<sup>1</sup> The device is obvious. Pupils are urged to read the Gospel story and search the picture for those details that verify it. The method is admirable. It uses the appeal of graphic representation to fix important truths in the minds of the young.

All of a sudden there is an illustration that disturbs us. It is the one accompanying the account of the Apostle Thomas' doubt, and his later profession of faith.<sup>2</sup> Thomas is shown actually persisting in his declaration that he would not believe unless he put his hand into the wound in the side of Jesus, for he is reaching out to do just that.

Maybe, we should learn from the youngsters themselves. When a Sister asked the pupils in her religion class whether they thought St. Thomas really did that, the class was very, very silent. Presently a freckled, tousled-haired boy, with a couple of front teeth missing, volunteered: "Sisther, if he did that, he thure had hith nerve." That boy came closer to the truth than the artist. For there is no indication whatsoever, in the Gospel account, that Thomas actually carried out his declaration: "Unless I see in His hands the print of the nails, and put my finger in the place of the nails, and put my hand into His side, I will not believe."<sup>3</sup> A careful reading of the whole account shows that Jesus at His appearance quoted the words of Thomas against him, and invited him to touch His wounds. But Thomas simply expressed his faith: "My Lord and my God!" There is no statement that before or after that declaration he touched the wounds.<sup>4</sup>

<sup>1</sup> Kirsch-Brendan, "Catholic Faith," Book III, Illustrations from sculptures by Domenico Mastroianni (P. J. Kenedy and Sons), pp. 55, 67, 220, 288.

<sup>2</sup> *Op. cit.*, p. 29.

<sup>3</sup> John, xv. 25. Is it perhaps significant that the question: "Is every detail in the picture in keeping with the Gospel account?" does not accompany this picture?

<sup>4</sup> John, xx. 26-29.

If he had, he would have shown the obstinacy of a hardened sceptic. Instead, the sight of Jesus and the revelation of His omniscience shown in quoting the very words of Thomas are quite enough. Thomas believes. And the toothless youngster who said, "If he did, he thure had hith nerve," is closer to the truth than the artist.

This is but one example of the way in which disregard for historical accuracy may mislead our children. To prevent any misunderstanding, it should be noted that we are not here concerned with historical inaccuracies as they may affect adults. It may be presumed that grown-up Catholics have a sufficient grasp of their religion to understand that artists will present their subjects with a considerable amount of artistic license, and will thereby intimate, or hint at, many deep doctrines of the Catholic faith. Here we are concerned only with the effect on children or immature youth. One of the ways in which they learn the biblical story is by pictures. They do not yet know the facts. The picture tells them the story, and if the picture is inaccurate, they will carry away an inaccurate picture of the facts. All teachers know the power of the printed word. But the memory of a picture is even more lasting than any printed text. Their pupils later remember only the picture, not the teacher's explanation. This is not an *a priori* opinion. Those of us who must deal with youth in high school and college have plenty of evidence. Let a puzzled student ask a most peculiar question, revealing a hopeless misunderstanding of Catholic doctrine or Gospel fact, and a little further questioning will reveal the source. The student will not only say he "saw it in a picture," but will triumphantly produce the erroneous illustration to prove that he is right.

### *How Big Were David and Goliath?*

The list of pictures which are entirely inaccurate or misleading would prove endless.<sup>5</sup> But the whole story can be

<sup>5</sup> Father F. M. Willam has pointed out a number of events in the life of Jesus which are frequently misrepresented. See his "Life of Jesus Christ in the Land of Israel and among Its People" (B. Herder Book Co., 1936), pp. 9, 72 f., 75, 86 f., 137, 172, 473.

exemplified in one biblical event which is known in many illustrations. It is the account of David and Goliath. Most of the pictures represent Goliath as an enormous giant and David as a puny boy. An assiduous reader of all the Scripture would not make such a mistake. For if he read his Bible carefully, he would find out the real facts.

What of Goliath's size? His stature was "six cubits and a span." The weight of his coat of mail was "five thousand sicles of brass." The staff of his spear was "as a weaver's beam." The head of that spear weighed "six hundred sicles of iron" (I Kings, xvii. 4-7). It is somewhat unfortunate that the account says nothing of the length and weight of his sword, for that weapon appears again in the account, whereas his spear and coat of mail are not subsequently mentioned.

But what of Goliath's height "six cubits and a span"? The Hebrews had several measures which they called a cubit. They ranged from 18 to 22 inches. Taking the median, 20 inches, six cubits and a span would be about 125 inches, or 10½ feet. Some think he was only 9 feet tall. But there is no need to quibble. Give Goliath the utmost limit. For the more you exalt the stature and strength of Goliath, the more you will be in deep water when you come to his opponent David.

What of the "puniness" of David? We must remember that Saul, when chosen king, was conspicuous by the fact that "from his shoulders and upwards he appeared above all the people" (I Kings, ix. 2). Again, when Saul was rejected by God, He told Samuel: "Look not on his countenance, nor on the height of his stature" (I Kings, xvi. 7). Evidently Saul was taller than most of his contemporaries. This has a bearing on the subsequent accounts of David.

When David was proposed to Saul as a harp-player, the informant described David as "one of great strength, and a man fit for war" (I Kings, xvi. 18). When Saul questioned David about his fighting ability, he told Saul that he had killed a lion and a bear by strangling them (I Kings, xvii. 34 f.). Then David came to fight Goliath, and Saul "clothed David with his garments" and put him in armor. Yet,

David's protest was, not "it is too big," but only "I am not used to it" (I Kings, xvii. 39). So he went in his shepherd's costume to slay the Philistine Goliath. Having knocked him down with a stone "he took his [Goliath's] sword, and drew it out of its sheath, and slew him, and cut off his head" (I Kings, xvii. 51). At a later time, David in his flight from Saul came to the priest Abimelech and asked for a spear or a sword. Abimelech could only say: "Here is the sword of Goliath." And David said: "There is none like that, give it to me" (I Kings, xvi. 9).

In the light of these facts, how can anyone continue to misrepresent David as a mere boy, a youngster of ten years or so? The source of the error is easily discernible. In an effort to represent the divine intervention which surely helped David, artists and authors have overreached themselves. With a total disregard of the Scripture story, they minimize the physical size and strength of David and exaggerate the size of Goliath. It is a pity. For our youngsters begin to wonder whether this is only a variant of the fabulous account of "Jack the Giant Killer." Unfortunately, many modern sceptics put the story of David and Goliath in just that category. It is no wonder our youth is puzzled or misled.

Another form of historical inaccuracy in religious art consists in representing biblical scenes in a setting of an entirely different age. We can understand the practice of past centuries, when people had no great knowledge of alien peoples and customs. At that time artists represented biblical scenes with costumes and surroundings familiar to the populace. But such representation in modern times misleads our youth. They know much more about the costume, customs, and geographical background of various peoples, and they are quick to spot inaccuracies or misrepresentations.

### *Gospel Personages in New England Garb*

In 1939 a version of the Gospel story of the Nativity appeared in New England garb.<sup>6</sup> The critics said it was "rev-

<sup>6</sup> Lauren Ford, "The Ageless Story" (Dodd, Mead & Co., 1939).

erently conceived and artistically rendered." We can agree with that. But when adult critics say that it is "a book for young and old alike," we must protest. Quite apart from the fact that children do not understand the Gregorian notation and the Latin text of the Christmas antiphons, they find in the pictures no help towards an understanding of the Gospel story. The characters and events are shown against the background of a New England countryside. The boy Christ wears knickers and a jacket. One picture, intended to portray Nazareth, shows a farmhouse living room, a center-table with a kerosene lamp on its tasseled table-cover, and beneath it a cat peacefully asleep, with a grandfather's clock in the corner, etc. In the Temple Jesus caresses a yellow dog; the "Temple" is a New England Protestant meeting house; the "Doctors" are farmers in mackinaws and woolen mufflers. What is the effect on the child?

Those of us who ventured to submit this book to well-instructed boys and girls found out very quickly what they thought of it. They pointed out innumerable discrepancies in the pictures, errors of historical fact. Their scorn of such misrepresentation was not a pleasant sight. Now, suppose other children, not so well instructed, meet with this book as first representation of the facts concerning the childhood of Christ. If such portrayal is the first, and especially if it is the only, representation of the life of Jesus, it should not be surprising that they carry through their lives a very muddled or inaccurate idea of the facts.

### *The Church and Domestic Art*

Somewhat akin to this is the portrayal of biblical scenes in the characteristic art of various nationalities and races. In recent times we adults have admired the skill of artists who can paint biblical scenes in the style peculiar to their country. The Church has officially approved such representations. For the Sacred Congregation for the Propagation of the Faith, between 1932 and 1936, issued letters approving native art in China, India, Japan, and the Belgian Congo. It was specifi-

cally stated that this encouragement was intended as a concrete proof that the Church, being universal, "is not identified with or bound to any particular form of culture, but that she welcomes whatever she finds that is good and beautiful in all peoples."<sup>7</sup>

The Church has, therefore, approved the representations of biblical scenes in the art of various nationalities. This is primarily an encouragement given converts to represent Christian ideas and events in the art forms of their respective countries, and to offer these pictures to their own people. But this approval does not inflict that same form of art on other countries, although mature persons are allowed to find delight in the representation of known events with oriental costumes and background that differ essentially from those of the bible. These pictures have reached us mostly in the mission magazines. Adults, who know their religion, admire them. But when these same pictures are presented to the young, we again have the same old story. They are either puzzled or repelled. They know that Jesus and His mother were not Chinese, and did not wear Chinese dress. They also know that the scenic background of China or India is not that of Bethlehem or Nazareth. Yet, these pictures are repeatedly offered to our children as representations of the life of Christ.

We admire the artistry of those who know the life of Christ and the doctrines of the Church, and are able to portray them in the art of any age or any nationality. But when there is question of offering pictures that will help teach these important truths to our children, nothing will suffice unless it is absolutely correct in every detail. Artists who offer illustrations for children, and editors who insert illustrations in children's books, should remember that they can help or hinder the child's knowledge of its faith by the pictures they present. Long after the words of the text and the teacher are forgotten, the child remembers the pictures it saw. Those pictures must be historically correct in every detail.

<sup>7</sup> T. L. Bouscaren, "Canon Law Digest, Supplement—1941" (Bruce Publishing Co.), pp. 136 f.



# Theological Details of the Revised Baltimore Catechism

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## *Lesson 29*

This lesson, like Lesson 17 of the old Baltimore Catechism, treats of the Sacrament of Penance. Q. 379 combines into one the two former QQ. 187 and 188, stating the chief purpose of this sacrament, which is the forgiveness of sins committed after Baptism, and the act by which this is effected, the absolution of the priest. Q. 380 corresponds to the previous Q. 189, explaining that the power to forgive sins comes to the priest from Christ. However, the present wording, unlike the previous, points out that Our Lord immediately gave this power only to the Apostles, and priests receive it from the fact that they are the successors of the Apostles in the priesthood.

Q. 381 is new, presenting a translation of the words which the priest pronounces in Latin when he absolves the penitent from his sins. Q. 382, also new, enumerates the effects of the Sacrament of Penance worthily received, under five headings. The fifth effect is to be noted particularly, as it was not explained in the old Catechism. It is what theologians call the revival of merits. Strictly speaking, it is not exclusively an effect of the Sacrament of Penance, since it is granted whenever a person returns to the state of grace after having been in mortal sin—for example, by making an act of perfect contrition. It means that the meritorious value of the supernaturally good works which he performed when he was in the state of grace, though lost by his fall into mortal sin, is given back as soon as his soul recovers sanctifying grace. It must be remembered in this connection that even the very best deeds performed in the state of mortal sin possess no meritorious value for eternal life; hence, there is no such thing as a revival of these works. At most, they can dispose the sinner for the recovery of God's friendship.



Q. 383 is also new in the Revision, pointing out that the Sacrament of Penance is intended, not only to afford sinners the means of forgiveness, but also to provide the faithful with an opportunity to seek spiritual advice and instruction from the confessor. Catholics should realize that they are supposed to propose their difficulties of conscience to the confessor, particularly when they are in doubt as to whether a certain course of action is lawful or sinful. However, in stating that the confessional affords an opportunity of receiving *spiritual* advice, this question implies that the sacred tribunal is not the proper place to ask the priest questions on worldly matters.

Q. 384 gives the five acts required for a worthy confession in substantially the same form as they were given in Q. 191 of the old Catechism. Q. 385 gives a definition of the examination of conscience in almost the same words as the former Q. 192. QQ. 386 and 387 correspond to the previous QQ. 193 and 194, though the order is now reversed, since it is more logical to consider what is to be done before making an examination of conscience than to inquire how it is to be made. Q. 386 extends the purpose of the prayer that precedes the examination to three objectives—knowledge of our sins, the grace to confess them properly, and sincere contrition. The former Q. 194 mentioned only the light to know our sins and the grace to detest them. Q. 387, in enumerating the various norms of right and wrong which we should recall in making the examination of conscience, makes no mention of the seven capital sins, which were included in Q. 193 of the old Catechism. The reason is that all of these sins are violations of one or other of the other norms which the Revision presents—the commandments of God, the commandments of the Church and the particular duties of our state of life.

### Lesson 30

This lesson, devoted to the important subject of contrition, corresponds to the former Lesson 18. It begins with a definition of contrition in Q. 388, practically identical

with that given by the old Catechism in Q. 195. The catechist should note that contrition contains three elements—detestation or hatred of sin, sorrow for having offended God, and the purpose of sinning no more. This was the definition of contrition given by the Council of Trent. Q. 389 is new, asserting that no sin is forgiven by God unless the offender has contrition for it. This principle, of course, applies only to actual sin. We need not have, and indeed we cannot have, contrition for original sin. In connection with this question it is well to point out that, even if a person deceives the priest by asserting that he is sorry for his sins and that he has the purpose of not sinning again, the words of absolution which the priest pronounces have no value to take away the guilty one's sins in the sight of God.

Q. 380 enumerates the four essential qualifications of true contrition, like the former Q. 196. True contrition must be interior, supernatural, supreme, and universal. The next four questions, QQ. 391–394, explain these four qualities, as did the former QQ. 197–200. A few modifications are to be noted. The former Q. 200 explained the truth that our contrition must be sovereign by saying that “we should grieve more for having offended God than for any other evil that can befall us.” The present Q. 393 explains this quality by stating that we must “hate sin above every other evil and be willing to endure anything rather than offend God in the future by sin.” In other words, the old Catechism defined this quality as an attitude toward past sins; the Revision explains it as an attitude, not only toward the past, but also toward the future. Psychologically this is a better explanation, since the best proof we can have that our contrition for past sins is sovereign or supreme is our firm determination to endure any evil rather than commit sin in future. The teacher should point out in connection with this question that emotional detestation of sin, or *feeling* of detestation, is not required, for contrition is an act of the *will*, not of the *emotions*. In theological language, our contrition must be supreme in *appreciation*, but not necessarily in *intensity*.

In Q. 394 we read that our sorrow is universal "when we are sorry for every mortal sin which we may have had the misfortune to commit." This manner of wording is intended to point out that not every one commits mortal sin. The unqualified way in which the old Catechism stated "that we should be sorry for all our mortal sins without exception" was liable to give the impression that all Catholics commit mortal sin. Q. 395 is new, stating that we should endeavor to have contrition for venial sins when we receive the Sacrament of Penance, and that such contrition is even necessary in the event that we confess only venial sins. However, this question adds the practical suggestion that, if one has no sorrow for any venial sins committed since last confession, the sacrament can be received worthily by confessing some sin of the past for which one is sorry.

The former Q. 201, presenting motives for sorrow, also implied that all commit mortal sin, for it mentioned only motives that are concerned with grave offenses against God. The Revision contains two questions, 396 and 397, giving motives for contrition, the former referring to mortal sin and the latter to venial. Q. 396 is substantially the same as the previous Q. 201, while Q. 397 gives three reasons for being sorry for venial sin—because it is displeasing to God, merits temporal punishment (either in the present life or in purgatory), and disposes the soul to fall more easily into mortal sin.

Q. 398, like the former Q. 202, distinguishes two types of contrition—perfect and imperfect. In Q. 399 we have the definition of perfect contrition, worded somewhat differently from that given by the corresponding Q. 203 of the old Catechism. This stated that by an act of perfect contrition we detest sin "because it offends God who is infinitely good in Himself and worthy of all love," whereas the new version asserts that we are sorry for our sins "because sin offends God, whom we love above all things for His own sake." The new wording is more exact, inasmuch as it brings out the fact that in eliciting perfect contrition we actually must love God, not merely regard Him as lovable.

Q. 400, giving the definition of imperfect contrition, again makes an improvement over the former Q. 204, which implied that everybody commits mortal sin, in that it gave as the first motive on which imperfect contrition is based, "because by sin we lose heaven and deserve hell." Evidently, this phrase is applicable only to mortal sin. The new Catechism proposes instead "because we fear God's punishments," which is true of the punishments inflicted in purgatory or in the present life for venial sin, as well as of the punishments of hell due to mortal sin. It should be noted in this connection that this same reason was back of the modification of the formula for the act of contrition. Formerly we said: "I detest all my sins because I dread the loss of heaven and the pains of hell"; now we say: "I detest all my sins because of Thy just punishments," an expression appropriate even for those who have no mortal sins.

The former Q. 205 has been developed into two questions in the Revision. In the first of these, Q. 401, it is simply stated that imperfect contrition is sufficient for the worthy reception of the Sacrament of Penance. It is interesting to note that in past centuries a considerable number of theologians held that for a worthy confession the penitent must have contrition based on love of God, or perfect contrition. Nowadays, however, this view is no longer upheld, and there is no doubt but that even the least noble form of contrition—that which is based solely on the fear of punishment—suffices for a good confession. At the same time, as Q. 402 asserts, we should always try to have perfect contrition, not only because this is more pleasing to God, but also because "with His help we can always have it." This is a very important point, and should be stressed because many Catholics have the idea that it is very difficult to make an act of perfect contrition. They base this notion either on the belief that emotional fervor or feeling is required for perfect contrition, or on the supposition that one must be sorry for all venial sins, as well as mortal sins, in order to make an act of perfect contrition. The truth is that perfect contrition requires only

an act of the will, choosing God as the supreme Good—and this can be elicited without the slightest emotion or feeling. Furthermore, perfect contrition requires sorrow for mortal sins only—not for venial sins, though it is better when it is extended to these also. With God's help, which will not be denied to anyone, an act of perfect contrition can be made without much difficulty.

QQ. 403, 404 and 405 are new and very practical. The first of these brings out the important truth that perfect contrition always restores the state of grace to one in mortal sin, even prior to the reception of the Sacrament of Penance. It is a fairly common notion among Catholics that a sinner can regain the state of grace through perfect contrition only when he is in danger of death and cannot get to confession. The truth is that at any time perfect contrition produces this effect. The practical conclusion from this truth, stated in Q. 404, is that whenever a person has the misfortune to commit a mortal sin he should strive immediately to make an act of perfect contrition and thus recover God's friendship. In the act of contrition there must be included the intention of going to confession, but one need not necessarily intend to go to confession *as soon as possible*. Strictly speaking, nothing more is required than the intention of receiving the Sacrament of Penance when one is next obliged to do so by the law of God or of the Church—that is, in the event of danger of death or in compliance with the obligation of yearly confession. Of course, it is advisable to go to confession as soon as possible after a grave sin.

Some might be led to believe that one who has recovered the state of grace by perfect contrition after committing a mortal sin may receive Holy Communion. This conclusion is false, as is stated in Q. 405. A Catholic who has committed a mortal sin is not allowed (at least under ordinary circumstances) to receive Holy Communion until he has first gone to confession even though he is convinced that he has recovered the state of grace by perfect contrition. It is not certain whether or not this is a law of God; but it is certainly a law

of the Church at least. It is well to note that this law does not apply to the other sacraments of the living. Thus, one who has been guilty of mortal sin can prepare himself sufficiently for the worthy reception of Confirmation or Matrimony by making an act of perfect contrition, with the intention of later receiving the Sacrament of Penance. Needless to say, confession is to be recommended in such cases, even though it is not strictly of obligation.

Q. 406, explaining the purpose of amendment, is practically the same as the former Q. 206. The former Q. 207, defining the near occasions of sin, is not found in this lesson of the Revision, since it is presented in Q. 76 of Lesson 6, dealing with actual sin. Finally, in accordance with the reasonable supposition, mentioned before, that some persons have only venial sins to confess, Q. 407 describes the purpose of amendment required of such a person. Unlike one who has confessed mortal sins, and who must be sorry for all of them and intend to avoid all such sins in future, the penitent who has only venial sins to confess need be sorry for only one of them and intend to avoid this type of sin in future. Indeed, it is commonly held by theologians that even the intention of lessening the number of venial sins of a particular type in future suffices for the purpose of amendment on the part of such a penitent. It is hardly necessary to add that it is commendable to extend our contrition and purpose of amendment to all our sins without exception.

# Scriptural References for the Revised Baltimore Catechism

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## Lesson 25: Confirmation

- (a) Exodus 29, 1-9: The use of oil in sacred ceremonies is indicated in the consecration of Aaron and his sons as priests.
- (b) Acts 8, 14-17: The Apostles administer the Sacrament of Confirmation to the converts.
- (c) Acts 19, 6: St. Paul confirms the newly baptized Ephesians.

*Question 330 (No. 1, 151). Confirmation is the sacrament through which the Holy Ghost comes to us in a special way to enable us to profess our faith as strong and perfect Christians and soldiers of Jesus Christ.*

- (a) Matthew 5, 48: Christians are called to a high degree of perfection. The Sacrament of Confirmation enables them to work towards this perfection. (This text is not a proof of the definition; it merely testifies to the need of perfection in the Christian.)
- (b) Matthew 16, 24: Our Lord issues the call to Christians to be His soldiers. Confirmation enables a Christian to fulfill this summons.
- (c) Acts 8, 14-17: The Apostles administer the Sacrament of Confirmation. Note that it is by the imposition of hands, and that the Holy Ghost is received.

*Question 331 (No. 1, 152). The bishop is the usual minister of Confirmation.*

- Acts 8, 14-17: The Apostles, who were bishops, administered the sacrament.

*Question 332. The bishop extends his hands over those who are to be confirmed, prays that they may receive the Holy Ghost, and, while laying his hand on the head of each person, anoints the forehead with holy chrism in the form of the cross.*

- (a) Acts 8, 14-17: Compare the actions of the Apostles with those of the bishop: the Apostles lay their hands on the heads of those who are to be confirmed, the bishop does likewise. The Holy Ghost is received, the bishop prays for the reception of the Holy Ghost. (At the



time of the Apostles there seems to have been some external sign of the reception of the Holy Ghost; this external sign is no longer given.)

- (b) Acts 19, 6: St. Paul confirms by the imposition of hands; the Holy Ghost is received.

*Question 333. In anointing the person he confirms, the bishop says: "I sign thee with the sign of the cross, and I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost."*  
(This formula is not found in Sacred Scripture.)

- (a) 3 Kings 8, 1-66: The Chosen People united words to their sacrifices and offerings to God, as the example of the dedication of the temple indicates. It is not surprising, then, that the Church united words to the actions performed in the conferring of the sacraments.

- (b) Luke 22, 19-20: In the institution of the Holy Eucharist Our Lord unites words and actions. So the Church in the administration of the sacraments.

*Question 334. Holy chrism is a mixture of olive oil and balm, blessed by the bishop on Holy Thursday.*

- (a) Exodus 37, 29: The custom of mixing oil with other ingredients for sacrifice and for the worship of God is found in the midst of the Chosen People (cf. Exodus 30, 22 ff).

- (b) Mark 6, 13: The Apostles used oil in the anointing of the sick; so, the Church uses oil in a number of its sacraments.

*Question 335. By anointing the forehead with chrism in the form of a cross is meant that the Catholic who is confirmed must always be ready to profess his faith openly and to practice it fearlessly.*

- Luke 12, 8: Our Lord tells us that, if we confess Him before men (that is, openly), He will confess us before His Father. In Confirmation the Christian is reminded of this obligation by the anointing.

*Question 336. The bishop gives the person he confirms a slight blow on the cheek to remind him that he must be ready to suffer everything, even death, for the sake of Christ.*

- Matthew 16, 24: To be a follower of Christ a person must deny himself, take up his cross, and follow Christ; this demands suffering. The blow on the cheek reminds the Christian of his part in the sufferings of Christ.



*Question 337. Confirmation increases sanctifying grace, gives its special sacramental grace, and imprints a lasting character on the soul.*

Acts 8, 14-17: The reception of the Holy Ghost implies the reception of sanctifying grace.

*Question 338. The sacramental grace of Confirmation helps us to live our faith loyally and to profess it courageously.*

(a) Matthew 7, 21-27: Our faith must be lived, and the grace of Confirmation assists us therein.

(b) Luke 12, 8-9: Our Lord asks us to confess our faith before men; and He has given us the Sacrament of Confirmation to aid us.

*Question 339. The character of Confirmation is a spiritual and indelible sign which marks the Christian as a soldier in the army of Christ.*

Matthew 16, 24: To be a follower of Christ is to be His soldier; and in Confirmation the mark of the soldier of Christ is imprinted on the soul.

*Question 340. To receive Confirmation properly it is necessary to be in the state of grace, and to know well the chief truths and duties of our religion.*

(a) Acts 8, 14-17: These Christians had been baptized, and this implies a knowledge and belief in Christ and His doctrine.

(b) Acts 19, 6: Note how Paul demands belief in Christ before confirmation.

*Question 341. After we have been confirmed, we should continue to study our religion even more earnestly than before, so that we may be able to explain and to defend our faith, and thus coöperate with the grace of confirmation.*

Deuteronomy 6, 4-9: If the Israelites, having been made God's chosen people, were called upon to study His words, how much more should the Christian, having been made a soldier of Christ by confirmation, study the doctrine of Christ!

*Question 342 (No. 1, 153). All Catholics should be confirmed in order to be strengthened against the dangers of salvation and to be prepared better to defend their Catholic faith.*

1 Peter 5, 8-9: St. Peter warns of the dangers of salvation because of the devil; he also points out the necessity of prudence and watchfulness, the need for strong faith. Confirmation gives these graces.

### Lesson 26: Holy Eucharist

(a) Matt 26, 26-28; Mark 14, 22-24; Luke 22, 19-20; I Cor. 11, 23-26: In these four passages is to be found the institution of the Holy Eucharist.

- (b) John 6, 54-59: Our Lord promises to give His body and His blood as food and drink to men.

*Question 343 (No. 1, 154). The Holy Eucharist is a sacrament and a sacrifice; in it our Saviour Jesus Christ, body and blood, soul and divinity, under the appearances of bread and wine, is contained, offered, and received.*

- (a) Luke 22, 19-20: This passage contains the institution of the Holy Eucharist. Note the bread and wine changed into the body and blood of Christ; note also the element of the sacrament ("He gave to them . . . : This is my body," etc.); note the element of sacrifice (" . . . which is given for you, . . . which shall be shed for you").

- (b) I Corinthians 11, 23-26: St. Paul gives an account of the institution of the Holy Eucharist. The same elements noted in St. Luke's account (and the other Evangelists) are found in this passage.

*Question 344 (No. 1, 155). Christ instituted the Holy Eucharist at the Last Supper, the night before He died.*

- (a) Matthew 26, 17, 26-29: Our Lord institutes at the Last Supper the Holy Eucharist.
- (b) I Corinthians 11, 23-23: St. Paul says that Our Lord instituted the Holy Eucharist the night in which He was betrayed; this was the night before He died.

*Question 345. When Our Lord instituted the Holy Eucharist the Apostles were present.*

- Matthew 26, 20-29: In verse 20 St. Matthew says that the twelve disciples (Apostles) were present (cf. Mark 14, 17; Luke 22, 14).

*Question 346. Christ instituted the Holy Eucharist in this way: He took bread, blessed and broke it, and giving it to His apostles, said: "Take and eat; this is My body." Then He took a cup of wine, blessed it, and giving it to them, said: "All of you drink of this; for this is My blood of the new covenant which is being shed for many unto the forgiveness of sin." Finally, He gave His Apostles the commission: "Do this in remembrance of Me."*

- (a) Matthew 26, 26-28: The words quoted in the answer are taken from St. Matthew's account of the institution of the Holy Eucharist. It will be observed that the accounts of the institution in the Gospels vary to some degree; the ideas and usually the words are the same, but there are slight variations. Technically we say

that the accounts are substantially the same, but differ accidentally. The reasons for these variations would carry us into what is known as the "Synoptic Problem," which would be out of place here (cf. "Commentary on the New Testament").

(b) Luke 22, 19-20:

In this text will be found the words at the end of the answer: "Do this in commemoration of Me." By these words Our Lord ordained the Apostles and gave them power to consecrate bread and wine.

*Question 347 (No. 1, 156). When Our Lord said, "This is My Body," the entire substance of the bread was changed into His body; and when He said, "This is My blood," the entire substance of the wine was changed into His blood.*

Matthew 26, 26-28:

Note Our Lord's words and actions. He takes bread and wine in His hands, He blessed them, He gave them to His disciples, saying: "This (which I hold in My hands and which I give for you to eat and to drink) is My body, My blood." The word "substance" does not occur; yet, the notion of the change is to be found, for Our Lord took bread in His hands, then He said: "This (which was bread, and which I now give to you) is My body."

*Question 348 (No. 1, 157). After the substance of the bread and wine had been changed into Our Lord's body and blood, there remained only the appearances of bread and wine.*

Matthew 26, 26-28:

After Our Lord had pronounced the words that changed the bread and wine into His body and blood, He still held in His hands what had all the appearances of bread and wine: there was the color, size, shape, taste, etc., of bread and wine, but we know that what He held was His body and blood, for He had just said: "This is My body, My blood."

*Question 349 (No. 1, 158). By the appearances of bread and wine we mean their color, taste, weight, shape, and whatever appears to the senses. (This needs no scriptural text.)*

*Question 350. The change of the entire substance of the bread and wine into the body and blood of Christ is called Transubstantiation. (This term is not found in Sacred Scripture.)*

*Question 351. Jesus Christ is whole and entire both under the appearances of bread and under the appearances of wine.*

- (a) Matthew 26, 26-28: Our Lord said that this *is My* body and this *is My* blood; but His body at the time He spoke the words was whole and entire, including blood, soul, and divinity; and the same argument holds for the blood.
- (b) I Corinthians 11, 27: St. Paul says that "whosoever shall eat this bread *or* drink the chalice of the Lord unworthily, shall be guilty of the body *and* of the blood of the Lord." He argues that one who receives either the bread or the chalice is guilty of the body *and* blood of the Lord. Hence, to receive one or the other is to receive the entire Lord.

*Question 352. Our Lord was able to change bread and wine into His body and blood by His almighty power.*

- (a) Matthew 26, 26-28: Our Lord acts without any hesitation; He simply institutes the Holy Eucharist. There is no calling upon any other power but His own.
- (b) Matthew 28, 18: Our Lord says that "all power is given to Me in heaven and in earth."

*Question 353. This change of bread and wine into the body and blood of Christ continues to be made in the Church by Jesus Christ, through the ministry of His priests.*

Matthew 28, 18-20:

The Apostles had the mission of teaching and sanctifying all nations of the world; but this mission demands successors, for the Apostles would die. The successors of the Apostles would have their powers. And as the power of changing bread and wine into the body and blood of Christ was given to the Apostles, this power is to be found in all who are ordained.

*Question 354 (No. 1, 159). Christ gave His priests the power to change bread and wine into His body and blood when He made the Apostles priests at the Last Supper by saying to them: "Do this in remembrance of Me."*

- (a) Luke 22, 19: St. Luke records the words of Our Lord to the Apostles.
- (b) I Corinthians 11, 24: St. Paul quotes the words of Our Lord at the Last Supper.

*Question 355. Priests exercise their power to change bread and wine into the body and blood of Christ by repeating at the consecration of the Mass the words of Christ: "This is My body; . . . this is My blood."*

Matt. 26, 26-28; Mark 14, 22-24; Luke 22, 19-20;  
I Corinthians 11, 23-26: These passages record the words of Our Lord.

*Question 356. Christ gives us His own body and blood in the Holy Eucharist: first, to be offered as a sacrifice commemorating and renewing for all time the sacrifice of the cross;*

- (a) Matthew 26, 26-28; Luke 22, 19-20: Our Lord speaks of His body and blood as given and shed for men. This indicates the connection between the institution of the Holy Eucharist and Calvary. For the same body and blood given in the Holy Eucharist was offered as a sacrifice for sin on the cross.
- (b) I Corinthians 11, 23-26: St. Paul states explicitly that, as often as the Christians eat the bread (Christ's body) and drink the chalice (Christ's blood), they show the death of the Lord—that is, commemorate His death.

*second, to be received by the faithful in Holy Communion;*

- (c) Matthew 26, 26-28: Our Lord gives His body and blood as food and drink to the Apostles.
- (d) John 6, 62-59: Our Lord repeats time and time again His desire and command that men should receive and eat and drink His body and blood.
- (e) I Corinthians 11, 23-26: St. Paul speaks of the reception of the body and blood of Christ. What the early Christians did, so must we.

*third, to remain ever on our altars as a proof of His love for us, and to be worshipped by us.*

(There is no passage in Scripture that may be adapted to establish this, except a familiar passage from the Old Testament, Proverbs 8, 31. This text refers to wisdom, but is accommodated to the abiding presence of Our Lord.)

# The Objective Rating of the Religion Course in the Catholic High School

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What is the objective rating given the religion course in our Catholic high schools, and what is the result of this rating? From a glance at permanent record cards from many schools, one sees that for years no credit at all was allowed for the religion course, which notwithstanding was generally given on a basis of a thirty-minute period five days a week. These same cards show that within the last five years the religion course has been established on a forty-five-minute period five days a week basis with a variable rating from one-fourth to a whole credit per year. Where the whole credit is given, twenty credits instead of the usual sixteen are required for graduation.<sup>1</sup>

Today when both teacher and student seem super-credit-minded, the religion course, if it is to hold (or in some instances regain) its preëminence in the curricula, must be established on a credit basis equal to the highest credit-giving subject, which in our American schools happens to be English. The course must be such that it not only allows scope for intensive study and research, but insists on it. Just as the intricacies of Latin or chemistry are not mastered without diligent study, so the doctrines of our Catholic Faith become the intellectual property of our pupils and the motivating forces in their lives only after they are grasped through persevering application on their part.

Before the religion course can be established on its proper credit basis, there are, I believe, two major obstacles which must be overcome. First, the lack of conviction on the part of religious teachers themselves concerning the necessity for both a systematic religion course and specifically trained teachers of religion; and secondly, the false idea that Catholic

<sup>1</sup> The State of Iowa recognizes four credits for religion. These four are included in the required sixteen.

schools in order to be recognized must be, in the matter of credit-giving courses, modeled on the public schools.

Concerning the lack of conviction of the necessity for teaching according to a carefully chosen syllabus, many religious teachers are content to "follow the book." If the book is divided into three parts, first, second, and third parts are taken in the first three years and some new text is sought for the fourth year. If there are four books in the series, a book is begun each September, and where there are four different teachers, no book is finished. The resulting hiatus in each year's work is rarely bridged. Again, a new pupil comes into the school. Be she freshman, sophomore, junior, or senior, regardless of previous preparation or lack of it, she is placed in the religion class that falls during her "free period."

### *Religious Teachers and the Teaching of Religion*

To prepare a Religious teacher to teach religion seems to many unnecessary. The fact that a person is a Religious, wears a Religious habit, and has gone through a novitiate, is sufficient warrant that he or she is capable, without further ado, of carrying out Christ's command: "Going, therefore, teach . . . ." The falsity of this idea and its deplorable consequences are brought out by Sister Bertrande Meyers in her book, "The Education of Sisters." In part Sister says: "The imperfectly taught child and pupil of today becomes the member of the community and imperfect teacher of catechism tomorrow." The case for the full-time teacher of religion, a teacher specifically prepared, is convincingly presented by the Reverend W. H. Russell in an article in the JOURNAL OF RELIGIOUS INSTRUCTION, December, 1940, pages 296-307. The lack of conviction of the importance of the religion course and of its properly prepared teacher may be evidenced by an incident which occurred during the past year. An intelligent Catholic girl, a junior from a large Catholic high school in another city, was received into our high school. Since she was in the junior religion class, I questioned her on her previous work in religion. In reply to my question as to what she had



had, she answered in good faith: "Oh, the usual stuff." Preserving equanimity though interiorly genuinely alarmed, I pressed on. She finally elicited that the "usual stuff" was "about the Holy Ghost." She had no idea as to what text she had used, but assured me she could recognize it if she saw it. (It is, of course, not uncommon to find students unable to remember the author of their textbook. But it is an unpardonable situation in the matter of religion if we mean what we say about the importance of religion.) Fortunately I had a number of texts, among which was one she recognized as that used in the school from which she had just come. In that school (a *Catholic* high) religion was taught for one half-hour three times a week.

### *A Second Obstacle to an Objective Rating*

Let us now turn to the second obstacle—the false idea that Catholic high schools must be modeled, in the matter of credit-giving courses, on the public schools. Public schools give credit for those courses which they deem worthy of credit, and since their system of education is based quite generally on the pagan materialistic philosophy of John Dewey, the worth of their courses is judged from a viewpoint of their practicality or utility *in time*. That is why full credit is given in such courses as "Glee Club," "Band," "Physical Education," etc., and why they are unquestionably accepted even though, in the case of "Physical Education," the course may consist in playing for the given number of periods Chinese checkers or bridge. The Catholic schools, therefore, may not and must not be guided in this matter solely by the public school. The admonition of our late Holy Father, Pius XI, in his Encyclical on the Christian Education of Youth is strong: "It is, therefore, as important to make no mistake in education, as it is to make no mistake in the pursuit of the last end, with which the whole work of education is intimately and necessarily connected." Provided the religion course is what it should be (a carefully chosen, systematic one, taught by the specifically prepared, full-time teacher), the question of a full credit for

each year's work is obviously settled. Then when Religious teachers themselves become convinced of what is so patently evident to non-Catholics (the *raison d'être* of Catholic schools), and are convinced of the essential worth of the religion course not only for the maintenance of Catholic life but for the formation of future citizens, they will be more likely to convince accrediting agencies.

### *Evil Effects of the Present Rating*

What is the result of the present rating accorded the religion course? We note its relegation from the core to the periphery of the curriculum. By too great a number of teachers it is made subordinate to every other subject. Who does not recall the quibbling before a forty-five instead of thirty-minute period was conceded? Who does not know the eagerness with which the generally agreed "best periods" of the day are seized for mathematics, Latin, or science? "Seek ye first the kingdom of God and His justice" is apparently forgotten, and the Father's business has been strangely twisted; a gaining of the world seems more important than the salvation of souls.

This depreciation of the religion course is not without effect upon the pupils, to whom we boast of giving a "Catholic" education. Such remarks as, "Do I *have* to take religion?," "I did not miss anything," then adding on second thought "only religion," "I know my religion; I have had it for eight years" (from the freshmen just entering high school) and such findings as were recently noted (JOURNAL OF RELIGIOUS INSTRUCTION, March, 1943, pages 506-507) concerning the attitude of our Catholic youth on questions of mixed marriages, do not point towards a thorough, well-taught religion course in our Catholic high schools. The teacher may declare a hundred times a day that the religion course is the most important, but pupils know that this is not true, when actual conditions contradict the assertion. They (the pupils) know that little or no credit is given; that, if failed, the course generally does not have to be made up; that little or no home

assignment is required; that the period is entirely omitted if anything which can be even remotely classed as religion comes up. To the pupils, then, the course is not the all-important one in which they learn life's all-important lesson—how to live the Father's will in union with Him who is One with the Father; rather it is a "subject" which they take because they are Catholics and the school is a "Catholic" school.

We often speak about "teaching religion all day long" in the English, history, or any other class. Certainly that is excellent and we must do it, but each one knows truly that Catholic doctrine, through which religion becomes Christ, is given *first*, basically, in the religion class. Only where this foundation is laid is correlation in the other classes effective. Without this class we are acting on the assumption that our pupils by mere contact with us are going to be transformed into intelligent, militant Catholics; that the ways and means of Christian living are going to be automatically infused while we teach them English, chemistry, or shorthand.

If our Catholic high schools are to be Catholic, the religion course must be given its proper place and rating. The course, taught by a specifically trained, full-time teacher, must be a carefully selected one, adjusted to the capacity and need of students in each locality, and its scope and content must be such that it merits without question the highest rating given.

# The Three Q's of High School Religion

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## I. QUIS?

Today, more than at any time within the past century, emphasis is being placed upon the teaching of religion as a vital necessity for the development of desirable ideals, attitudes, and habits in the youth of our secondary schools. Witness the nation-spreading movement among civic leaders and public school administrators for making provision for religious instruction through the medium of released time schedules, whereby high school boys and girls may be given instruction in the tenets of the Church of their adherence by the ministers or representative teachers thereof, and for which the pupils may receive recognized credits towards the fulfillment of standards for graduation. Federal executives from time to time are making public pronouncements pertinent to the paramount importance of religion in the training of the youth of America; State legislatures in one section after another are stamping this movement with legal approbation; educational conventions are using the teaching of religion as a theme of foremost interest to teacher delegates; colleges and universities are accepting religion credits as partial satisfaction for entrance requirements; current periodicals, educational magazines, and pamphlets are presenting special articles on the subject to their reading audience; publishers are finding a new impetus for issuing textbooks of religion; even the daily newspapers are featuring significant editorials and reserving an unusually large space for columnists who are discussing the salient facts for the benefit of the public.

However, in Catholic educational circles the importance of the teaching of religion is not just a current-day concern; it has been and always will be the dominating aim of its schools, whose sole purpose for existence is "to generate, to nurture, and

to educate souls in the divine life of grace."<sup>1</sup> Nor does the Catholic school confine itself to the teaching of religion as a separate subject in isolated periods, but makes religion the core of all her educational system. In the whole organization of the school, Catholic educators endeavor "to be regulated by the Christian spirit, under the direction and maternal supervision of the Church so that religion may be in very truth the foundation and crown of youth's training."<sup>2</sup>

### *Mission to Be Filled by Catholic Teachers*

To Catholic teachers the Church has entrusted this lofty mission of assisting the parents in guiding the adolescent in his acquisition of Christian ideals in life, and in his adjustment to the civilization of his day, by instructing him in the doctrines of Christ and the practice of true Christian morality. There is no greater privilege than this privilege of working with young souls growing to manhood and womanhood; nor is there any work that embraces greater responsibilities. Consequently, in order to fulfill these obligations for spiritual and moral influence, it is essential that the Catholic teacher have a thorough realization of the principles of Catholic philosophy which underlie true Christian education; for it is the philosophy of the teacher that determines the ultimate aims and goals of all that he teaches, and that influences his own character and personality and that of his pupils.

No clearer exposition of the philosophy of Christian education has been offered the Catholic teacher than that expressed by the late Pope Pius XI, when, on the occasion of his golden sacerdotal jubilee, he addressed his Encyclical Letter to "all those whose office and duty is the work of education."<sup>3</sup> In this Encyclical he thus describes the aim of Christian education:

"Education consists essentially in preparing man for what he must be, and for what he must do here below, in order

<sup>1</sup> Pope Pius XI, "On Christian Education of Youth" in "Five Great Encyclicals" (The Paulist Press, 1939), p. 38.

*Ibid.*, p. 60. <sup>2</sup> *Ibid.*, p. 38.

to attain the sublime end for which he was created. . . . It aims at securing the Supreme Good, that is, God, for the souls of those who are being educated, and the maximum of well-being possible here below for human society."<sup>4</sup>

In view of this aim and the fact that Christian education has for its subject "man, whole and entire, soul united to body in unity of nature, with all his faculties, natural and supernatural,"<sup>5</sup> the Catholic teacher should always bear in mind, besides the development of the physical powers of his pupils, the importance of coöperating with divine grace in the development of his spiritual faculties—the mind, the heart, and the will, which have their source in the soul.

In this vitally important matter Jesus Christ, the Model of all our teaching, has not left us to wander in darkness. In His discourse to His Apostles at the Last Supper, He said: "I am the Way, the Truth, and the Life."<sup>6</sup> Basing the analysis of the ultimate aim of Christian education on this declaration of the Divine Teacher, it is clearly evident that Christ is the perfect Exemplar upon whom the teacher should pattern his life; moreover, Christ's life on earth is the concrete ideal towards which he must strive to lead his pupils, instilling in their minds and hearts the desire and the will to love and imitate Him in their daily lives. In order to do this he must himself study Christ; he must know Christ; he must love Christ; he must teach Christ in all his words and in all his actions.

### *The Force of Example*

The force of example is limitless in its effects. Students with the keenness of youth are influenced, not so much by an analysis of principles and doctrines, as by seeing their elders live up to these principles in daily act. The teacher, therefore, who wishes to fulfill his sacred mission of leading souls to Christ, should reveal the attractiveness of Christ through his own Christ-like demeanor; thus, and thus only, will he succeed in inducing his pupils to want to "put on Christ."

<sup>4</sup> *Ibid.*, p. 39.    <sup>5</sup> *Ibid.*, p. 54.    <sup>6</sup> John, xiv. 6.

High school boys and girls are hero-worshipping imitators. They have a strong sense of loyalty, a craving for companionship, an ambition for leadership, an earnest desire for mastery, a solicitous interest in the welfare of others. If the teacher is true to his profession, he will capitalize these characteristic tendencies; above all, he will be to his pupils an embodiment of those virtues which he aims to develop in the youth under his care. He will be characterized by a sincere piety and a spirit of prayer; a refined conscience; an untiring, disinterested devotion to duty; a keen, alert, active intellect; an enriched personality through well-assimilated knowledge; perfect self-control; a kind and ready sympathy for the feelings of others; tactful, pleasing courtesy and perfection of manners; dignity and gracefulness of poise and movement; respect for legitimate authority; self-sacrificing service in the interests of Christ and the welfare and achievements of his pupils, aiming always "to turn out men and women of Catholic character imbued with the principles of Christ, men and women of Christian convictions, and Christian courage, who will dare to stand up for those ideals and those principles even though it means running the gauntlet of the world's devastating scorn."<sup>7</sup>

Ambitious to be like the teacher whom he admires, the high school student will want to put into his own life these same qualities, and thus we shall find him adopting the standards of Christ, His Blessed Mother, and the Saints as his own standard of conduct in the classroom, at home, on the athletic field, in his social life, in his work, in his relations with his fellow-beings; in truth, in his every activity. He, too, will be recognized and admired for his obedience, charity, justice, loyalty, coöperation, leadership, self-control, generosity, kindness, and gentleness. His sense of responsibility will be manifest; he will see that rights are balanced with corresponding duties, and that privileges have concomitant responsibilities. In fine, though youthful in years, he will endeavor to live up to his convictions and ideals by adhering to right principles, even in

<sup>7</sup> Rev. Wm. J. McGucken, S.J., Ph.D., "The Catholic Way in Education" (rev. ed., Bruce Publishing Co., 1943), p. 59.



the face of contradictions, ridicule, or of popular custom, because he has been convinced that his mode of conduct is right since it has been patterned after that of his Christ-like teacher.

That the youth of our schools appreciate the power of good example on the part of the teacher as an effective instrument to assist them in the attainment of true Christian ideals, habits, and attitudes, was brought home forcefully to the writer during the last week of September through answers to a questionnaire submitted to approximately 300 senior boys and girls in high schools that come under the Community's supervision. In order that the pupils would feel free to make sincere and candid statements, the students were directed not to sign their names. We have selected a few of their replies as indicative of the majority of the opinions expressed in answer to one of the questions, wherein they were asked whether they considered their study of religion in high school of benefit to them in making their lives more Christlike. Moreover, we feel that these answers would have been duplicated in great part by seniors of other schools over a wider area, had we presented them these same questions. Because we think that teachers of religion are interested in the opinions of youth, we present the following student replies.

1. "Our religion course has helped me to know Christ more intimately because of our religion teachers. They really inspire me with love for Christ because of their own devotion."

2. "It is through the study of religion in high school that I have come to know God more and more; and the more one knows God, the more one can't help but love Him. It is for this reason that I am more than glad that I go to a Catholic high school."

3. "My high school religion course and my religion teachers have given me the inspiration I need for my future, and they have led me to what I soon will consider the greatest happiness of my life—my entrance to the Novitiate."

4. "I'm not saying this for the benefit of the Sister. I don't know what these papers are for, but I believe that our Sisters treat our religion course so thoroughly and give

us such good example that one cannot help but become closer to Christ."

5. "Yes. I think our religion course has brought me closer to God. He seems to be more real now. Why, when you think of it, God is related to everything we do and say; we think of everything in terms of God."

6. "Yes. I believe my religion course throughout my high school years has done much to bring me closer to Christ. The reason I know it has is because I find myself going to church much more than I used to do. It is due to the religious atmosphere that exists in every minute of our school day. I think when I leave high school that I shall miss my religion lessons more than any other subject."

7. "In my daily life I find myself referring to Christ's deeds, asking His help and guiding my actions as I think He would have acted."

8. "I used to think of God, the Blessed Mother and the Saints as beings far off, and persons just to be admired and honored. Now they seem like close friends to me, to whom I can tell all my affairs and from whom I can ask assistance."

9. "One lesson in particular which I considered very interesting and beneficial to me and has drawn me to love Christ better was the lesson on the Lord's Prayer. I had been saying the prayer since I first began to talk, and yet I did not understand it or know the meaning of the words. Now, after my religion teacher explained it, I love to pray."

10. "My religion course has helped me to love God more. I have seen how the Saints endured many hardships for the love of Christ and to gain heaven, so why can't I be a good Catholic and imitate them, and thus prove my love for God and be sure to gain heaven?"

11. "The lessons on the Sacraments were especially interesting and beneficial because by them I learned how good Our Lord was to give us these founts of grace, and I really began to appreciate my faith better and love God more."

12. "The beauty of our religion and its wonderful works have been brought out in a way that we could not help loving Christ more and more."

13. "The way in which our religion is taught to us makes it so interesting that one looks forward to the lesson eagerly."

14. "My religion course has helped me to get up and go to Mass in the mornings instead of staying in bed; it has aided me in helping me to receive the Sacraments more frequently; it has made me want to be more like Christ and the Saints; it has strengthened me to fight temptation; it has made me want to do the right thing always; and most of all, it has given me a thorough understanding of my religious duties as man to God. The good example of my teachers has been an encouragement."

15. "It has made me aware of the priceless gift of faith, and has shown me how I should appreciate my Catholic religion."

16. "I think I have come closer to Christ by knowing the Mass and how to use the missal, both of which were explained fully by our teacher of religion, to whom I shall ever be grateful."

17. "I enjoyed the study of the Bible where I learned of Christ and those dear to Him, and now I look upon them as real close personal friends."

18. "In my regard, this study of religion in high school has fulfilled its purpose to the utmost degree. Before I began high school, going to church was just another practice that had to be done; now it is a treat because I feel closer to God; I feel that I know Him more intimately and I try to imitate Him more closely."

19. "It not only enables me to know God but also to discover His will and try to fulfill His wishes in every desire and action. It is a comfort to know that we are not alone—that we have God constantly with us. My study of religion has led me to appreciate this great privilege."

20. "In grade school the study of religion was for the most part of the question-and-answer type, while in high school it has been more of a discussion of the problems we have and the application of Christ's teachings to them. Girls and boys in high school want to have their questions pertaining to religion explained thoroughly; they want to know why *this* is right and *that* is wrong, and how their religion influences their daily lives."

### *Dissatisfaction with Results*

It is true that throughout the country our teachers of religion are dissatisfied with the general results of their work;

it is true that they are concerned about the lack of faith among many of the graduates of our schools; it is true that they receive many adverse criticisms of their failure to send forth pupils prepared to apply the teachings of Christ to every aspect of their daily lives; but it is also true that many of those who so freely emphasize the weaknesses of present religion instruction are very slow to offer them worth-while constructive help. Even at the present time very few Catholic colleges and universities offer courses in religion to prepare teachers for this most important subject. All this naturally has a tendency to discourage Catholic teachers; and although they are not laboring for mere human praise, yet the foregoing comments of representative Catholic youth should brighten the flame of their courage and strengthen them to continue their efforts to lead their pupils along the path traced out by Him who said: "I am the Way." They should arouse in them greater zeal to increase their own personal love for the Divine Teacher, so that the rays from His Sacred Heart may radiate to theirs and be reflected in the hearts of their pupils, who in turn "will set afire with the love of God the little portion of the world in which they live,"<sup>8</sup> and thus they will be ready to meet life's problems and apply to them the principles of Christ's teachings and share in bringing about a new world—a Christ-dedicated world in place of the war-torn, Christ-exiled world of today.

Lest vain complacency find entrance and tempt any teacher to deny that there are certain evident weaknesses in the present teaching of religion, in our next article we shall present the second "Q," the *Quid?*—or the subject matter of the religion content, both from the viewpoint of teachers and pupils. This, in turn, will be followed by the third "Q" (*Quo Modo?*), the manner of presenting this, with concrete illustrations of lessons that have been presented and have proved interesting to the pupils.

<sup>8</sup> Rev. Richard L. Rooney, S.J., "Wanted: More Everyday Saints" (*The Queen's Work*, 1942), p. 4.

## Associated Correspondence Courses

By THE VERY REVEREND MSGR. LEON A. MCNEILL, M.A.  
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In the October issue of the JOURNAL we described briefly the teaching of religion by mail as developed by the Confraternity Home Study Service of St. Louis, Missouri, under the direction of Rev. Lester J. Fallon, C.M., a member of the theological faculty of Kenrick Seminary. We spoke of twenty-three instruction centers in various parts of the United States and in Honolulu, Hawaii, which are affiliated with Father Fallon's center and which conduct one or more of the Kenrick correspondence courses. Meanwhile, seventeen of the affiliated centers have kindly submitted reports on their work. So much interesting data have been received and so many significant observations have been made on the method and results of this extensive apostolate that we have thought it well to present a digest of the reports in this article.

We note that many, if not all, of the centers carry on their letterhead a name which will not betray the fact that the subject of study is the Catholic religion. We find, for example, the following titles for some of the courses: Canisius Correspondence Courses, Alma College, Alma, Cal.; La Salette Home-Study Service, Seminary of Our Lady of La Salette, Altamont, N. Y.; Home Study Service, St. Mary's Seminary, Roland Park, Baltimore, Md.; Borromeo Correspondence Courses, Carthagen, Ohio; Dehon Correspondence Course, Hales Corners, Wis.; Marathon Correspondence Courses, St. Anthony Friary, Marathon, Wis.; Salzmann Correspondence Courses, St. Francis, Wis.; The Crusade Courses, Perryville, Mo.; and Columban Correspondence Courses, St. Columban's, Neb.

The report from Sacred Heart Monastery, Hales Corners, Wis., contains this pertinent comment: "All letterheads are plain, as the above (Dehan Correspondence Course, Hales Corners, Wis.). There is no mention of the Monastery, etc. It is the same with the return letter. This is for the benefit

of the student, as their letters may be seen by their relatives, non-Catholic friends. This eliminates all external evidences of a religious organization—for a non-Catholic writing in for the first time may not wish it known to others.”

### *Contents of the Course*

All of the centers conduct the fundamental course based on “Father Smith Instructs Jackson,” by Bishop Noll. The course is conducted in four sections with four corresponding tests for students in military service; in eight sections with corresponding tests for civilian students. Several centers offer also the Kenrick courses on “The Treasures of the Mass,” with four tests; and “Marriage and Parenthood,” with four tests. The La Salette Home-Study Service, Altamont, N. Y., offers an additional course of “Sex Instruction,” and The Crusade Courses, Perryville, Missouri, have an advanced course entitled “Theology for the Layman,” based on “Chapters in Religion,” by Rev. Carleton Prindeville, C.M., which is conducted in fifteen sections with a test for each section.

The courses with which we are concerned are definitely for adults, both Catholic and non-Catholic, to give the former an opportunity to learn more about their religion, and the latter an opportunity to get first-hand information on the Catholic Church. The report from the Salzmann Correspondence Courses, St. Francis, Wis., states: “The aims of our organization are not so much convert work as such, but rather information on our religion which will lead to an understanding of it and perhaps a subsequent course in convert instruction. It is also aimed at informing Catholics themselves on the truths of their religion and to bring back those who have lapsed. We hope through these courses to break down religious prejudices outside the Church and to create a spirit of understanding between ourselves and our non-Catholic brethren.

“Our students are drawn from every walk of life. They include business men, doctors, ministers, professors, housewives, soldiers, college students, co-eds, prisoners, etc. Letters come from every State and every Territory of our country,



from our armed forces around the world and from civilians of other countries, including many from Canada and England."

At the present time, most of the enrollees for the courses are men and women in military service. As a rule, the applications are sent in to the St. Louis center, which in turn forwards them to the center from which they can be handled most conveniently. Almost all of the correspondence schools, however, enroll also civilian students. The Sisters of Social Service of Los Angeles, for example, carry an average of 300 students in the active file, two-thirds of whom are civilians.

### *Instructional Materials*

Although the instructional materials used and the general procedure followed in the correspondence courses are much the same, there is a striking individuality in the form letters, records, etc., which have been developed in the various centers. The Dehan Correspondence Course has an attractive printed circular, arranged on one letter-size page in double columns, with short, striking headings—mostly in question form—under which pertinent information is briefly and courteously given. The Marathon, Wis., center issues a printed, one-page circular, which explains the fundamentals course in a series of question-and-answer sections. The Crusade Courses of Perryville, Mo., are made known by means of a neatly printed, four-page folder, which contains interesting statements made by former pupils—Catholics, converts, soldiers, and non-Catholics.

A letter of greeting and explanation is addressed to the pupil when the application for a course has been received and the first materials are being forwarded to him. Directions are given regarding study of the textbook, checking of test items, return of tests, etc. A few words of encouragement are added, and the student is urged to pray for light to understand the instructions. The Confraternity Home-Study Service of Woodstock, Md., also incloses a printed questionnaire, with the statement: "You are free to answer these questions or not, just as you wish." The form calls for name, address, age, occupation, education, single or married state, religion,



previous contact with the Faith, reason for taking course, and what is desired from the correspondence study.

Common practice is to assign each pupil to an instructor, who is to follow him through the course and give personal attention to his needs. Almost all of the centers are seminaries, and usually the instructors are students in sacred theology. An important phase of the work is the writing of personal letters to correct mistakes, provide supplementary instruction, and answer questions asked by the pupil. Pupils appreciate the personal service which they receive, and develop a sense of deep gratitude for the one who instructs them. Mr. John G. Furniss, S.J., of Woodstock College, writes: "Many of the students have continued correspondence with their instructors, have told of their subsequent reception into the Church, have sent photographs, etc."

The correspondence courses provide an opportunity to distribute thousands of pamphlets on questions in which the students are interested, and many centers make the distribution of literature an important part of their work. The La Salette center sends each student pamphlets on papal infallibility, purgatory, the Bible, and the Holy Eucharist, and, on completion of the fundamentals course, a copy of "Young Catholic Layman's Guide" and a book on Our Lady of La Salette. The Dehan Correspondence Course center keeps on hand a selection of several hundred pamphlets which are sent to pupils as need is apparent from their mistakes or questions. The Sisters of Social Service, Los Angeles, send out from three and one-half to four thousand pamphlets and other types of supplementary literature each year. The Catholic Information Society of Collegeville, Minn., supplies "pamphlets relative to any problem or inquiry of the correspondent," and "when the course is finished, the correspondent receives a Father Stedman's missal."

### *Percentage Finishing the Course*

The percentage of those who finish the courses is rather low, especially in the case of students who are in military service. At first, this apparent lack of results seems somewhat dis-

couraging. The Holy Ghost Fathers of Norwalk, Conn., offer the following explanation: "It was rather disconcerting at first to note that the great majority of both Catholics and non-Catholics never completed the course. However, Father Fallon gave me the answer to this. It very often happens that a chaplain will send in a man's name to us at a time when he is too busy to care for him personally. Then, a few days later he will have some time and will take the man under instruction and the latter will drop the course without our knowing why. Again, a chaplain may sign a man up only to obtain an instruction book and tests, in order to facilitate matters in the convert class he conducts. Once more, we never know why we hear no more from the applicant. Finally, many cease writing because they are sent overseas or because they are hampered by lack of time and education. I am inclined to think that the last item is a big factor in explaining why so many abandon the whole thing after the first couple of tests."

A very gratifying response does come from those who are in a position to complete one or more courses, and who are earnest in their desire to study the Catholic religion. The Marathon, Wis., center makes the following interesting observation: "A rather strange result we have seen in the work so far is that as a rule the non-Catholic students succeed much better in the tests than do the Catholics. As yet we have not been able to discern the fundamental reason for this. It may be that many of the Catholics think they know the answers and do not take the trouble to examine the book carefully." The director of the Crusade Courses, Perryville, Mo., writes: "Of the number of correspondents taking the course approximately 20% finish the Fundamental Course and receive their diploma. Strangely enough, though the Advanced Course has fifteen tests, and is more difficult, some 85% graduate from it. In this case, though, we pick our pupils."

### *Other Satisfactory Results*

Practically every center expresses satisfaction with the results obtained. The following quotations are selected at

random from the reports: "Although we cannot see the result of the work in its entirety, we are more than pleased with what we have accomplished" (Carthage, Ohio). "In many cases the results have been most gratifying" (Woodstock, Md.). "Though the work entails much labor, it is quite consoling. The students' letters of acknowledgment testify to this. . . . We have a faint idea of how the Good Shepherd felt when He left the ninety-nine sheep in the desert to seek the one that was lost and found it" (Altamont, N. Y.). ". . . we do not know exactly how many come into the Church due to our efforts. So far twenty-seven have written and told us of the great step. . . . Aside from this, we have various reports of fallen-aways returning, of rectified marriages, of children being baptized, and the thanks of many for a limited but comprehensive knowledge of Catholicism" (St. Francis, Wis.). "The service men have nothing but praise for the course, and are deeply grateful for the opportunity which is being offered them" (Alma, Cal.). We have at hand a great number of excerpts from letters written by chaplains, service men, and civilians, who are apparently at a loss for words to express their full appreciation.

The great benefits derived by seminarians engaged in this apostolate are emphasized by many centers. The Alma, Cal., center reports: "As for results derived from the work, a very apparent one is the increase of zeal on the part of the theologians who are handling the cases. It is very inspirational for them to witness the enthusiasm of the men over the opportunity either to learn about the Catholic religion for the first time or to come to really understand what their religion is all about and how much it should mean to them." The Hales Corners, Wis., center writes in similar vein: "The seminarian reaps a double advantage in that he comes face to face with the questions that are on the lips of all in this present day, and it affords him a wonderful opportunity of putting the class theory into practice. . . . The instructor learns how to write personal letters easily—to express his thoughts concisely and distinctly."

### *Coöperation of Centers with Local Pastors*

It should be noted that the instruction centers make every effort to coöperate with the local chaplain or pastor. There is no thought of supplanting the priest who is able to contact the students in person and to deal with them directly. The Carthagena, Ohio, center usually sends a letter to the nearest priest, asking him to contact the person who has completed a course. The Norwalk, Conn., center writes: "In all this we never consider ourselves as supplanting the chaplain. He has the advantage of frequent and more personal contacts and, for this reason, an instruction class conducted by him is the ideal thing." St. Bernard's Seminary, Rochester, N. Y., uses the following procedure: "... the final touch is in the hands of the pastor or chaplain of our pupils. As soon as we contact a pupil, we notify the pastor in whose parish he lives, and at the end of the course we recommend that the pupil contact the pastor. The result is very satisfactory."

The experience of the past seven years has amply demonstrated that adults, both Catholic and non-Catholic, can profit immeasurably by the correspondence course in religion. The field is vast and it presents possibilities that are a direct challenge to apostolic zeal. Hundreds of thousands of well-disposed non-Catholics, fallen-aways, poorly instructed Catholics, and recent converts would welcome an opportunity to study the teachings of the Church in their leisure time. Many of them cannot conveniently attend instruction classes; others hesitate to approach a priest until they know more about the Church; while personal instruction of others would place an almost impossible burden on certain priests who are limited as to time, energy, or ability to instruct.

We do not look for the abundant harvest in this particular field until the program of correspondence instruction in each diocese is set up by authority of the Most Reverend Ordinary, administered by those whom he has made responsible for it, and carried out in full and complete coöperation with local pastors.

# The Mass as a Drama

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The richer our background in the history, the meaning, and the applications of the Mass, the greater will be our interest, our attention, our piety, and the spiritual profits derived therefrom. Our background may be enriched by considering the Mass from new and interesting angles. For instance, we may view the Sacrifice of the Cross, which is renewed daily in the Mass, as a great tragedy. There are many analogies and some differences.

At the stage production of classical or of modern tragedies, programs are distributed to inform the audience of the setting for the various scenes, etc., but especially to give them the *dramatis personæ*. Here we learn that Hamlet is represented by Edwin Booth, Julius Cæsar by William Faversham, Macbeth by Robert Mantell, etc. Even in the Passion Play the audience was informed that the part of the Christus was enacted by Andrew Lang. Since the original characters are impersonated by various actors, there is a sort of illusion, but an illusion that nevertheless affords æsthetic pleasure. On the Cross, and in the Mass, Christ is really and truly present; there is no illusion. He is the principal Character in the drama; He is both Priest and Victim. The audience is present for spiritual values, not for æsthetic pleasure, though this is incidentally experienced in solemn religious services like the Solemn High Mass, especially when celebrated by a Bishop or a Cardinal. There we see gorgeous vestments, hear inspiring music, and are thrilled by the solemn, rhythmic movements within the sanctuary. Such æsthetic pleasure increases devotion, but it remains incidental—secondary as do the scenery and the costumes in secular drama. The essence, the real worth and value, of the Sacrifice of the Mass is in the offering Christ makes of Himself and in its consummation. This is of infinite value. These are possibly the principal differences.

Now let us discuss some of the analogies between the Sacrifice of the Cross and secular tragedies.

### *The Tragedy of Calvary*

Classical tragedies deal with fundamental, universal themes. The principal characters are usually persons of consequence. In the development of the plot, these usually receive poetic justice, that is, because of their crimes they are utterly defeated and destroyed. Thus, truth and justice triumph. In the Sacrifice of the Cross, the principal theme is the redemption of the human race through the voluntary death of Christ out of infinite love of men. The principal character is Jesus Christ, the Son of God. He dies, but He is not defeated. His death is followed by His resurrection and ascension, and by the foundation and spread of His Church as the instrument of salvation. There is no question here of poetic justice unless it be in the triumph of innocence, but Divine Justice is perfectly satisfied. Truth and justice triumph. The Redemption is accomplished according to the divine plan. Christ is victorious.

In all tragedies, besides the intellectual appeal, there are strong emotional appeals. In the Sacrifice of the Cross strong, wholesome, salutary emotions are aroused: sincere compassion and sympathy for Our Lord's excruciating pain and suffering; love for His generous sacrifice of His life that we might live; gratitude for freeing us from the slavery of sin and for winning for us the right to heaven; contrition for our sins which exacted atonement at such a price; joy and jubilation for His final victory over death and hell; lively faith in His Divinity proved conclusively in His resurrection; an ardent hope for the forgiveness of our sins and eventual happiness with Him in heaven. As the Mass renews the Sacrifice of Calvary in an unbloody manner, these emotions or dispositions will prove to be most salutary for our profitable participation in that august sacrifice. Faith, hope, love, humility, and contrition, dispositions common to Mary Magdalene and the Good Thief, will dispose us most efficaciously to assist at Mass well,



for the emotional appeal reacts on the will and disposes us to make personal the lessons so forcibly and so effectively presented.

In all great dramas the plot is an interesting study, for here we see the unfolding of the characters and the development of the theme. For analysis of the plot, some use a diagram to separate the introduction, the rising action, the climax, the falling action, the denouement. In a study of the tragedy on Calvary such an analysis would bring us back to the fall of Adam and the promise of a Redeemer; then to the birth of Our Lord and His public life where the opposing forces are clearly indicated and their motives revealed; next to the story of the passion and death of Our Lord followed by His glorious resurrection. The study would give us the historical background of the tragedy as the basis of reflective motives, based on rational elements, for achieving the ideals presented.

These studies aid us in a more profitable discussion of the theme of the drama. Though the main theme of Calvary deals with the familiar story of the Redemption, there are several interesting secondary themes as revealed in the prayers said at Mass. One of these, Peace, is of particular interest, because peace is essential if man is to achieve happiness.

### *Man's Craving for Happiness*

Man has an instinctive craving for happiness. The "pursuit of happiness" is one of the inalienable rights guaranteed by the American Declaration of Independence. But happiness is an elusive thing; it depends on many variable elements, on many indispensable and on many secondary or incidental values according as people take a spiritual or a naturalistic view of life. Some seek happiness in pleasure, be it legitimate or otherwise; some seek it in riches or wealth; some in social prominence or in a position of honor or trust; some in the environment of kindred souls in the home, in the club. These people may give every outward indication of peace and happiness, yet they lack the essential, the indispensable condition of happiness—interior peace or peace of mind, of conscience. Convincing



examples of this are found in the story of Solomon, who confessed that all is vanity, vanity of vanities; of Cardinal Wolsey, who lamented that he had not served his God as faithfully as he had served his king; of Macbeth, who cried out in desperation: "Full of scorpions is my mind." Thus we face the statement that the world's values, in the words of Father Leen, are all wrong. They are diametrically opposed to the ideals so simply but so clearly expounded in the Sermon on the Mount. The Mass gives these same lessons and emphasizes interior peace, Christ's peace, achieved through union with Him here and hereafter. In heaven only will our craving for happiness be perfectly satiated in the possession of God, perfect truth, beauty, love. As St. Augustine put it: "Our hearts were made for Thee, O God, and they will never rest till they rest in Thee."

The contrast in the following scenes is thought-provoking. In the busy office, all is bustle and hustle, noisy with the clang of machines; there is feverish activity; there is discussion and interview with material profits the stake. At the Mass, all is quiet, calm; each one is preoccupied with the stupendous, spiritual drama in which the Sacrifice of the Cross is renewed. In business, and in life generally, we find selfishness, lack of union and coöperation, conflict of interests. In the Mass we find each praying for the other and for all, and uniting with the priest in offering a common Sacrifice. In life, we find racial intolerance, the prestige of money and position. At the Mass, all are equal before God; good will prevails; the brotherhood of man becomes a reality. There, especially in those who are returning from Holy Communion, do we see the calm, serenity, contentment indicative of true interior peace and happiness. In the Mass we learn to esteem Christ's values, His peace: "My peace I give unto you; not as the world giveth do I give unto you."

### *The Ideal of Peace in the Mass*

It is interesting and instructive and stimulating to see in some detail how the ideas and the ideal of peace are developed in successive prayers in the Mass. The first mention of peace

is in the *Gloria*, where peace is promised to "men of good will." This is a heavenly promise made, significantly, at the time the Angels announced to the shepherds the birth of the Prince of Peace.

Following the promise of peace in the *Gloria*, we note evidence of good will, in those participating in the Mass, in their willingness to help each other and all by prayer. At the offering of the bread and of the wine, note that we pray for "all faithful Christians" and for the "whole world." In the first two prayers of the Canon, we pray for the Church, for the Pope, for our Bishop, then for ourselves and our friends, and next "for all here present." Surely, the scope of these prayers exhibits good will.

Good will is further evidenced by our willingness to pray and work in union. Our sacrifice is a common prayer and sacrifice, as we are reminded in the *Orate Fratres*: "Pray, brethren, that my sacrifice and yours. . . ." In the fourth prayer of the Canon we consider ourselves members of "Thy whole family," and wish to be "numbered among the flock of Thine elect," under our true Shepherd, Christ. Finally, in the Our Father, we admit membership and union in one great family of which God is the common Father. Here is the true basis for the concept, brotherhood of man. Good will, a result of the prayers and graces at Mass, makes this desirable brotherhood a spiritual reality.

Good will is also manifested by our willingness to forgive. In the prayer at the offering of the wine we ask that the chalice of salvation "may ascend as a sweet odor." But if the heart is filled with anger and revenge, no offering will be acceptable to God. We are solemnly admonished, if we approach the altar of God and there remember that we have something against our brother, to leave our gift at the altar and first go to be reconciled with our brother, then to come and make our offering to God. In the Our Father we pray for forgiveness, but we make the measure, or manner, or degree of our forgiveness the same as that we use with our neighbors: "Forgive us our trespasses as we forgive those who trespass against us." This is the last

and most difficult evidence of good will (as the sequence of prayers at Mass indicates) that is expected of those to whom peace is promised.

Having given these evidences of good will, we are ready to remove the obstacles to peace. We began in the *Confiteor* by humbly acknowledging our sins and asking for forgiveness. This prayer for pardon is repeated in the Our Father, "But deliver us from evil," and in the *Libera Nos*, which paraphrases this petition: "Deliver us from all evils, past, present and to come . . . mercifully grant peace in our days that we may be always free from sin and secure from all disturbance." The strongest, most effective prayer for forgiveness is found in a prayer before the Communion: ". . . deliver me by this Thy most Sacred Body and Blood from all my iniquities and from all evils." Thus, the lesson is repeated and emphasized that there can be no real peace, no interior peace of soul, till sin—the greatest and only evil, the only disturbance of the soul—has been fully forgiven through sincere repentance.

Prayers for peace are now appropriate. We pray for peace in the Church: ". . . vouchsafe to grant her peace and unity according to Thy will." In the *Agnus Dei*, we pray for personal peace: "Lamb of God, who takest away the sins of the world, grant us peace." Then after a profound act of humility, "Lord, I am not worthy . . .," we effect, as the culmination of our efforts for peace, personal union with Christ, the Prince of Peace. Now the pious, reverent soul enjoys a peace which is a foretaste of the happiness of heaven, where our yearning for peace and happiness will be perfectly satisfied.

### *The Mass and the "Four Freedoms"*

Christ's peace, a result of the Mass and Holy Communion, will insure for us, in the spiritual order, the enjoyment of the "four freedoms." Peace removes fear. Christ's familiar greeting was: "Peace be to you. My peace I give unto you. . . . Let not your heart be troubled, nor let it be afraid" (John, xix. 27). "It is I; fear not." Peace, especially after Holy Communion, frees us from want, for we possess Him

who alone is able to satisfy our longing for love and light, for spiritual food and drink, for kindness and sympathetic understanding, for forgiveness and hope, for peace and happiness. In the Mass, especially in the quiet, peaceful intercourse with Our Lord in Holy Communion, we have perfect freedom of speech. Here we may praise Him for His own glory, as in the *Gloria*, and rejoice in His power and riches, for heaven and earth are His; we may beg His forgiveness without servile fear, for we remember His kindness to sinners; we may beg for favors without fear of imposing on His generosity, since He has assured us: "Ask, and you shall receive"; we may thank Him for countless benefits, as we recall the story of the cure of the ten lepers and note Our Lord's disappointment when only one returned to give thanks. And yes, we may tell Him all our troubles as to a sympathetic Friend. The Mass affords also a perfect opportunity for the exercise of freedom of religion, for here man's relations with his Creator find their fullest expression, since a sacrifice is an offering made to acknowledge man's dependence on God. The Mass is also a sublime prayer in which we adore God, thank Him, beg His forgiveness, and implore His blessing. Here, and here only, will the four freedoms be more than ideals; they will be actually, literally, enjoyed by all.

If families, communities, and nations heeded the advice of the saintly Pope Pius X to "renew all things in Christ," in the Holy Sacrifice of the Mass, Christ's peace would return to a disillusioned, a war-weary world. There is no other way to real peace than through Christ, the Prince of Peace.

# Education to World Christianity

By THE VERY REVEREND JOHN M. CONSIDINE, M.M.  
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The problems presented in school aim to be a reflection of the problems which constitute life. As Catholics, we insist that the presentation depict the whole of life, the spiritual as well as the material. But, by an understandable inadvertence, we have, in the opinion of many, slipped into the error of thinking of all of life, but not in adequate fashion of all the living.

Probably it is the strength of our historians and classicists and the weakness of our geographers and sociologists that explains why we have a more vivid mind picture of the dead paganism of ancient Greece and Rome than of the living paganism of the present-day world.

I have just read one of our standard sociology texts and find in it a careful explanation of the social weaknesses of the Greece and Rome of old. The implied conclusion is that Christianity vanquished these customs (slavery, infant exposure, infanticide, degradation of woman). Christianity was victor; with the peace of Constantine these evils no longer characterized our world. "How terrible it must have been to live in ancient Rome!" the school boy or school girl says. "How wonderful is Christianity which conquered paganism!" he or she continues, and looks forward confidently to the years ahead in this modern, elevated world, marked with many evils, it is true, but dominated by Christian ideals.

## *Distorted Conception of Contemporary World Society*

Without descending to the cynicism of saying that such schoolday visions are false, we can conclude that they offer a distorted picture of contemporary world society. The ordinary young person too often comes to think within a framework of the Western world (that portion of mankind comprising some seven hundred million, most of whom are Catholics and Protestants), and unconsciously counts the

remainder of the world (some thirteen hundred million people) as outside the pale. He has inadequate knowledge of the gifts and greatness of these latter peoples, and unconsciously concludes that they are essentially inferior. Pearl Buck makes a typical comment on the general attitude when she notes that it is usual among Americans to feel that the lowliest white man is superior to any prince or scholar on earth who is a man of color. Of course, there are numbers who do not feel thus, but it is a strongly prevalent sentiment. When the ordinary young person uses the term "neighbor," when he quotes "all men are created equal," when he thinks of work companions, family life, business friends, confederates in any accomplishment, he usually assumes that these thirteen hundred million do not "belong."

Indeed, even within his Western world, such groups as the Jew, the Negro, the Asiatic immigrant are often not regarded in the full sense as "belonging." The schoolboy is not consciously aware that there is anything unchristian in his attitude, but too often his ideas regarding his neighbor fall short of the complete Christian concept.

### *Growth of World-Consciousness*

Particularly since Pearl Harbor this attitude is undergoing certain challenges; it is too soon to say that there are yet any real changes. The teacher of today was the schoolchild of yesterday; the teacher of the teachers is, relatively speaking, only a little ahead of the teachers themselves in those fundamental concepts which govern our practical attitudes and color our philosophy of life. It will take time for any profound adjustment of views regarding mankind. But the sharp concussions of a global war are already causing the more "advanced" thinkers to realize that, without our averting to it, there has been an absence of adjustment between Christian teachings and Christian living so far as concerns our practical everyday application of the teachings to the entirety of the world of the living.

Most of us who are grown up did not enter into life with

any clear vision of an active obligation towards all mankind; we were never made mankind-conscious. The shock of terrible events is prompting many of us now to see this. As plans are made for a post-war world, we realize that the Catholic Church has for generations and centuries possessed the only basis for a worldwide way of life that can give men full respect for all their brothers and promise any measure of concord among individuals and among States.

It is principally in our failure to teach what Christianity can do for world society that we have been found wanting. As the world arrives at a moment when it has crying need for a mature presentation of principles on which the States of the earth, which means the organized peoples of the world, can live together in harmony, few of us are prepared to tell men in convincing terms that we possess the solution.

We must begin forthwith to educate our Catholic rank and file to world Christianity. We must lay the foundations for a wider and deeper inculcation of the universal aspects of Christianity in our children from their earliest years.

Education to world Christianity can be defined as follows: the systematic cultivation in children, young folks, and adults of a knowledge of and love for the peoples of the earth, our neighbors in Christ, and of the Church's task of carrying to all men the teachings of Christ, the worldwide life of the charity of Christ.

Thus, the objective is twofold, and so conceived it is vast indeed. It is nothing new; it is the traditional concept. When, for instance, the monks of the West entered among a new people, they did not merely teach the Creed and establish the Mass. They examined the entire social conditions of the people. They sought to preserve what was good, and gave the assurance that they came to build upon whatever of loveliness was already present, aiming to crown the local culture with Christianity. They relieved the physical ills by works of mercy, and lifted the pall of ignorance by education. According as the people needed it, and in order that their assistance would not consist of mere profitless kindnesses described



today as playing Santa Claus, they sought to train the people to better living in the field of economics and to better government in the field of politics. Long before conversion, and we might say independent of the effort to bring the people into the fold, they sought to do good, to practice Christian charity in relation to these their fellow-men.

### *Twofold Aim of World Christianity*

This is the twofold aim of world Christianity. There is the direct missionary work undertaken by our missionary priests, Brothers, and Sisters. There is the unceasing effort of constructive world charity, embracing all in its ideal, serving in practice whatever numbers of men our means and opportunities permit us to reach.

Generically, education to world Christianity is doctrinal and descriptive. The great teachings which support our dedication to all men are to be set forth, first in embryo in the early grades, then in complete detail in later years. Then, for a true appreciation of the Church's work and for practical understanding of what the application of the teachings involves, there must be: (1) a systematic acquaintance with the Church's worldwide efforts, missionary and sociological; and (2) an intelligent acquaintance with the peoples of the earth to whom all Christians are bound in unity and catholicity of spirit.

Education to world Christianity has come to be called mission education, and once this term is understood, it is quite correct as a title. We must avoid the tendency to misconstrue "mission education" as applying only to the work of conversion in the restricted sense. It should be clear that we are speaking of the even more beautiful concept of drawing close to and living with the peoples of the earth in Christian brotherhood. This respect and regard for mankind once in possession of our hearts, it follows quite imperiously that we desire to give men our most precious possession, faith in Christ and membership in the Church.

If proper emphasis is placed on world union in Christ,

certain mistaken features in present-day mission promotion will automatically be eliminated. At present there often seems to be not so much interest in our fellow-men of other lands, as pity and sympathy for the missionaries laboring among them and supporting what appear to be woeful missionary burdens. With all due regard for the missionary, he is but an incidental instrument compared with the souls for whom he labors. He wants, not pity, but support for his deal.

There is, then, the tendency to emphasize the "differences" among foreign peoples, to pick out the bizarre, the comical, the repugnant. Those who have lived among many peoples are impressed not by their differences but by their likenesses, by the fund of traits common to all men the world over. The air age now dawning will telescope distances over the earth and draw all peoples to familiar acquaintance-ship. Catholic education must be in the vanguard in teaching common-sense Christian world unity and understanding.

We shall reserve for another time a detailed analysis of where in the curriculum the teaching of world Christianity should find place. It is important to insist immediately that the subject does not call for the addition of any substantial amount of material to already heavily burdened school requirements. Rather, it is a matter of new emphasis, principally in the religion course and in the social studies.

Men are dreaming great dreams today of a millennium which they would see ushered in by the coming of peace and the ordering of a post-war world. The nations of the earth will not move toward unity at the wave of a magician's wand. The same eternal formulas must be resorted to, if we would have a better world. Universal peace and happiness must take their start in the bosom of the family, must be fortified by the holiness of the altar, fed by the fire of the pulpit, enlightened and moulded by the lessons of the classroom. For a better world, the least common denominator must consist of tens of millions of God-fearing Christians educated to world Christianity.

# The Teacher Studies the Life of Christ

By THE REVEREND ARNOLD H. MCCARTHY, O.CARM.

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## III. Why Not Be Modern?

It took a great many people a long, long time to convince themselves that the new asthmatically gasping, choking, coughing, gasoline-powered monstrosity on wheels which the automobile was just after the turn of the century, was really here to stay. They had become accustomed to seeing a horse in front of every carriage, and for them *no horse* simply meant *no go*. Sometimes we who have been practically bred and brought up in a gasoline-saturated air find ourselves smiling in a slightly superior, if not in a supercilious, manner at the strange whimsies of those "old timers." To us a horse in front of something we are riding in would be as strange as the lack of a horse would be in front of something in which they were riding.

The point I am trying to make is this. Quite a bit depends upon the point of view we have regarding many things. Before we smile too complacently, though, at those who failed to see the tremendous future ahead of the horseless carriage, it might be well to look carefully around at our own dwelling place and see if perhaps we ourselves are not residing in a house as transparent and as easily cracked as was theirs. There are those among us who dwell in glass houses that might offer very slight resistance to any criticism heavier than a feather. Their transparent homes were built before shatter-proof glass came into vogue. To my mind such people would be those who think that to have any merit in it everything, from an opinion down to a shoe-horn, must have surrounding it the aroma of "lavender and old lace." Nothing new can be good, and anything old just has to be good. Those are the kind of people who heave great safety-valve sighs, fold their hands after the manner of one playing "here's the Church and here's the steeple," and wish for the

"good old days" before this awful world had gone down a dead-end street at whose foot was nothing but the yawning door of a huge dog-kennel. Even if the world has gone as badly to the dogs as they seem to believe, heaving sighs, rolling eyes and folding hands will never bring it back again.

### *Not Everything Modern Is Suspect*

It is a grave mistake, it seems to me, to think that *everything* modern should be frowned upon with suspicion. Our Divine Master, the Teacher of teachers, did not consider Himself born out of time. He became a man of His age and time in the best sense of the word; yet, in every age He was and is more modern than tomorrow's unborn inventor. He did not tell the people of His time that they should leave their homes and what was a modern way of living for them, and go back and wander around in the desert again for forty years just because some of the "old timers" had done that. Therefore, as we said in the last article, we are concerned with answering the question of "how a twentieth-century Religious teacher can live a life in conformity to the will of Christ, not as life was lived forty, fifty, or a hundred years ago, but as it is lived today, in this modern here and now, packed full of pulsing, throbbing energy, shaking and trembling under the fierce and terrifying impact of a global war, swamped under a flood of pagan pleasure as it is." This is a high-octane age, and we must be geared up to keep pace with it or we shall find ourselves pulling a plow in a field in a bewildered daze as the world goes rocketing by. In a word, the Religious teacher of today *must be modern*.

Now just a minute, please, before you get ready to turn me over to the Inquisitors, or hand in my name to the Chancery Office as a heretic, iconoclast, or clean-shaven George Bernard Shaw; please hear me out. Do not forget what was said about so much depending on one's point of view. When I use the word "modern," I use it with reservations. First of all, let me explain, if I may, what I *do not* mean by the word. That is sometimes just as important as explaining

what you do mean. By a *modern* Religious teacher, I do not mean a victim of Ad-itis, one who feels in duty bound to answer every advertisement seen or heard. Poor people who actually rush from the radio to the drug store to get that package of Barters Little Giver Pills that the high-priests of advertising accredit with powers to change the Chicago river into a crystal-clear babbling brook. Nor do I mean a Religious teacher who would take as defined dogma every wild-eyed theory in education, just because some ink-splattering graduate of "Polumbia University" concocted all the wild nightmarish imaginations of a fevered group of brain cells and put them into a book.

### *A Modern Religious Teacher*

By a modern Religious teacher I do not mean one who would take for granted that the methods of the Church and her way of thinking are outmoded, and, to efface this horse and buggy hangover, thinks it necessary to try every passing whim and sweep along with every passing intellectual current of the day. From my viewpoint that is not being *modern*, so much as it is an effort to keep up with the so-called intellectual Joneses, even though the Joneses cannot keep up with themselves. By a modern Religious teacher I mean something quite different. Perhaps you are being tempted to say: "Well, for heaven's sake, what do you mean by it?" I mean this: to my mind a modern Religious teacher is one who, through a thorough study of the Gospels, becomes so familiar with Our Lord's teachings, sayings, and way of thinking that it becomes his or her own way of teaching, speaking, and thinking. He or she is one who does not permit every new problem, every new discovery, every new quirk in education, every new truant from the school of true thought to lead him, her or others from the Teacher of teachers and His spirit, which was modern two thousand years ago and will still be modern two thousand years from now. By a modern Religious teacher I mean one who can and does apply the spirit of Christ, His way of looking at things, His tech-

nique of getting to the heart of things to every new problem, every new complication that bobs its head for recognition as we go from day to day. When I plead for a teacher to be modern, I plead for an attitude of mind, a condition of soul, that refuses to allow any wallowing in gloomy pessimism.

I plead for a spirituality that would fasten the modern teacher to the Cross of Christ, not after the manner of the glowering, gloom-enshrouded thief on the left, but with the warm ecstatic glow of the Heaven Stealer on the right. I plead for the kind of spirituality that can look out beyond the horizons of sorrow and helpless despair, past these days of turmoil, corruption, and bloodshed, and see what Christ saw, namely, that there is a better day coming—yet, does not wander through life looking for a fool's paradise. The modern Religious teacher knows that there are plenty of roses on life's path but that roses have thorns; Utopia looks nice on paper, but is much too fragile to flourish in a world still seared by the flames of hatred and greed. Man-made treaties, pacts and charters are good as analgesics, but a major operation on the heart and will of mankind will be necessary before there can ever be real and lasting peace. The modern Religious teacher that I am trying to describe must know and realize that disease and death will never disappear even if they have discovered sulfapenicillin and other miracle drugs. With both feet planted squarely on the earth even though his or her head may be in the clouds, this sort of person is only too conscious that human nature is always inclined to follow the line of least resistance rather than the breath-taking, energy-burning toil of climbing upward; man will continue to make the same mistakes, strain out the same gnats, and swallow the same camels, stumble over the same pebbles and fly over the same mountains and skyscrapers. This teacher knows that there will be depressions, panics, inflations, deflations, wars, plagues, and acts of God, so-called. Yes, this teacher, indeed, knows all this and knows it well, but he or she knows too that, in spite of all this, mankind's cardiograph shows an upward



trend. This teacher refuses to go plodding through life counting the cracks on the paving blocks of life's pathway with his or her eyes, but rather raises them to look at the hope stars like the Magi of old, seeking out a better world, whose caves and caverns suddenly are flooded with the light and brightness, the Angelic voices and heavenly songs, that proclaim the reign of the Prince of Peace and the establishment of the kingdom of God in the hearts and souls and minds of men. Not only does this modern teacher, as I see him or her, know and believe this, but he or she labors with all the strength and all the might that is in them to see to it that this kingdom of God is established in the souls of all with whom they come in contact. What the future holds for the world, for civilization, for Christianity, we do not know; but this much we do know, that come what may—good days, bad days, sad days—we will work to the end that this Kingdom can and must be established.

### *Modern but Unchanged*

There you have at least in a sketchy, shadowy fashion what to my mind a modern Religious teacher would be like—modern in the right sense of the word, modern as the Teacher of teachers was modern, is modern and always will be modern. Perhaps you have suspected it before now, and you are right: to be modern in the right sense is to be wise with the ancient wisdom of the past, virtuous with the old virtues in a day that is new. The Religious teacher of today, it seems to me, must be in reality and in real life what those mythical people were in the “never was” land of Shangri-la, of the fantastic story—the fabulous land where the inhabitants never grow old, locked away in the mysterious mountain fastness of the high Asiatic mountains, breathing rare rejuvenating air that kept them perpetually young as long as, and only as long as, they remained there breathing that air and living that life. What happened to anyone that would leave this land, however, was brought out dramatically when the woman with decades upon decades of years rolled up behind



her, yet in this place still looking and feeling like a young girl, left this enchanted place and came out into the ordinary world; her youth slipped from her with the ease and breathtaking speed with which a sunbeam passes through a window pane; suddenly she was a wrinkled, haggard, dying old woman. The years with merciless speed stamped their marks upon her face and body, as a half-track, armored car prints its initials upon the wet sands of an invaded beach.

So it is, as far as I can see, with the Religious teacher. As long as he or she breathes in the spirit of Christ, the Teacher of teachers, as long as he or she lives on the heights of a practical spirituality based upon a faith that is life-giving and feeds upon a love for Him that is zeal-producing, such a one has truly found the real Shangri-la—a Shangri-la that surely does exist for those brave enough and persistent enough to find it. As long as the Religious teacher is content to remain there, which is of necessity close to Christ and His spirit, he or she can expect to stay young, to be modern, and to teach a doctrine permeated with joy and optimism. But as soon as he or she leaves this air, or descends from these heights, the blight of terrible old age will fall. Like breakers rolling upon a beach the ages and years of despair and pessimism will wash away the sands of life, and all that remains is the withered carcass of what had once been a teacher who could not grow old.

### *Fighting an Age-Old Contest with Modern Weapons*

The big question that the modern Religious teacher must face seems to be (if we can judge from political and philosophical trends of the past twenty years or so) the age-old contest between Christ and His enemies. The war is on between those who *believe* in God and His Divine Son and those who *do not believe*. It is up to the Religious teacher to learn all about the kind of war in which we are engaged. The enemy is trying to do his best to invent modern weapons with which to defeat Christ and the establishment of His Kingdom on earth. I suppose that most of these so-called new weapons

could be quite correctly and appropriately catalogued under the general and descriptive name "Molotov Cocktails," or "Bolshevik Bazookas." But the scent and the results are the same, no matter by what name you call them. They all boil down to a frenzied hatred for God and the teachings of Christ. The sort of thing the Religious teacher of today is called upon to withstand and triumph over, can be exemplified in a statement I heard recently over the radio. It was on one of those "dog eat dog, knock 'em down 'n drag 'em out, I can shout louder and say less than you" programs with which the air waves have become infected. Some uninformed, bigoted, red-flag-waving enthusiast shouted out a question as to why we did not declare war on "Franco Spain" (all red-flag-wavers call it that, because Franco tried to keep Spain for the Spaniards and fought to keep it from being handed over on a sickle to Communism). The answer came with the same effect on me that a curse from the mouth of a prize hog would have on a bible-quoting parson, when some misguided, would-be patriot shouted into the microphone words to this effect: "If my Government could win this war with a minimum loss of life for our soldiers, by making a deal with the devil, then *I AM FOR THE DEVIL.*"

What hue and cry would be raised if our Government sent our servicemen into battle against the enemies' modern streamlined blitz equipment, with obsolete inadequate weapons! We could not expect our Army or Navy to win by using tactics of the Civil War—or even of the last World War. We would say to anyone who proposed it: "But this is another war, a new kind of war, and our forces must be ultra-modern, too."

The Religious teacher of today, fighting and crusading to establish the kingdom of Christ in this modern age, must take Christ's life, Christ's teachings, Christ's way of looking at things, and bring them right down to the here and now. His way of looking at things must be shown, demonstrated, diagrammed, portrayed, enacted by the Religious teacher, in such a way that those who are taught cannot help but realize

and appreciate the fact that the Catholic of today is not expected to go into battle with outmoded weapons and tactics that belonged to an age gone by; but rather that he has been armed and equipped with weapons and tactics as modernly efficient and effective now as they were when the greatest battle for the world was fought by the greatest, bravest, most gallant Warrior and Teacher. This greatest of all wars for humanity was fought by Christ on Calvary nearly two thousand years ago. It was there we were given our weapons; it was there we were taught our manual of arms. It is with the same weapons that He used, arms forged and tempered in the fires of love and charity of His great majestic heart, that we shall be able to continue the fight and win the victory.

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